THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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ENGLISH CONGREGATIONALISTS AND EDUCATION.

BY OUR ENGLISH CORRESPONDENT.

The annual religious meetings in London last May were preceded by one of an interesting character. Upon the building and constitution of New College, London, last year, several academical institutions pertaining to the Congregational body, were combined in the new institution, and among them the old and well reputed college of Homerton, over which the late Dr. Pye Smith presided for fifty years. It was resolved, if possible, to secure this college as a central training school for the Congregationalists. And the inauguration of Homerton College as a training school has taken place this week. Accommodations for fifty students of either sex have been provided, and large and admirably arranged Normal school rooms have been erected. The cost has been £10,000, all of which has been subscribed, and the noble institution commences free of debt. Dr. Harris delivered a long and beautifully written address on the occasion, in which he described some of the characteristics of the movement for education, and remarked upon some of the current fallacies and assumptions. A short extract or two will exhibit the style of the address, and show the ground taken in respect of education by those who distrust government schemes, and disapprove of merely secular education. The benefits of education are assumed and reasoned on:

"But we wish to protect ourselves against the fallacy and misrepresentation of some of the parties calling out for education, that because we do not adopt their means, we cannot be aiming at their end. One party would place the education of the people in Episcopalian hands alone—another invokes the aid of the State for all religious denominations—while a third, excluding all religion from the school, would have the State to provide the means of mere secular instruction. We demand 'a more excellent way,' and they reply by a vague descant on the value of knowledge. We say that the instruments of education had need to be of the right kind all the more, inasmuch as they form a part of education, and again the changes are rung on the advantages of knowledge. The fallacy and the advantage of it are obvious enough. But let the solecism pass. Here, in these halls, secured at the cost of thousands of pounds, and of efforts more costly still, is our practical protest against ignorance. In this institution, we express and enshrine the sacred duty of education; and we charge ourselves with its support. And this, we submit, is as good a proof of our deep sense of the duty, as if we importuned the government to support it."

There had been a great struggle and a laborious process to pass through, before the present position of educational science was attained. It was now seen that efficiency could only be given to education by training the educator:

"No genius will exempt an artist from the necessity of study; and shall education, the noblest of all the arts, be the only one not studied? Education alone produces education—the spirit of the teacher passes over into the taught. Not only must he be willing to teach, he must choose the office, prefer it, and be penetrated with a sense of its sacred importance—not only master the great principles of education, but be exercised in their practical application. He can be a lawgiver in his school only by first becoming a law unto himself. Himself must be the great lesson, and the spirit of all lessons. If he would wear a halo around his head—and in the eyes of the children he may do so—the flame must ascend from an ever-glowing heart. No training, indeed, can impart these qualifications; but an institution such as this can develop them. They may not be visible. Tact, disposition, temper, cannot be spread out before the eyes of visitors, or be weighed in the balances of a half-hour's examination. But they can be recognized, nurtured, and so trained that in the school they shall become a power. And only let such powers be multiplied in the land, and soon education shall have a sceptre and a throne, even though other dignities should have to sit in the dust."

It was then argued that there is nothing deserving the name of education apart from religion; and the almost universal fallacy that intellectual training necessarily involves moral advancement was exposed:

"There is a marked proportion between the statistics of poverty and crime. But the theory ignores such trifles, and resolutely takes it for granted that mere elementary instruction would prove all-sufficient. Unfortunately for the theory, however, it is found that the number of criminals able to read and write is on the increase. But even this fact has been met in a manner which implies that it would be only necessary to raise the amount of knowledge imparted to the point of algebra, or thereabouts, in order to secure the millenium desired; and that there is a tendency in a knowledge of geography to correct a disposition to fraud. Assuredly there is no necessary self-evident connection between knowledge and moral excellence. And if history has taught any one lesson, it is the utter impotence of mere intellectual cultivation to abate the sum of human wretchedness, or to extinguish a single crime. The time came, in the history of Greece, when man persuaded himself that his only hope lay in greater knowledge. The fine arts, so enthusiastically relied on still, as means of moral civilization, had reached their culminating point. They refined vice, indeed, but only by clothing her in new and irresistible attractions. Their development, and the development of man's depravity, advanced together. Greece stood at its highest point of æsthetic development when Alcibiades, as the personification of his country and his age, was the god of his people's idolatry. In Rome man reached the highest stage of mental development of which heathenism admitted, and the lowest point of depravity at the same time. The most universally instructed nation in modern Europe is the most drunken. Certain polluting vices are patronized chiefly by classes called educated."

The aim of those who are associated in this cause is to promote a religious education sustained by voluntary or social benevolence, by means *not* enacted and compelled by law:

"But the 'failure of the voluntary principle' is proclaimed—of the principle which has awakened universal attention to the subject; created educational societies of great zeal and energies; established thousands of libraries and institutes; collected more than two millions of children into Sunday-schools; attracted the very Bedouins of our city populations into 'ragged-schools.' If this be failure, it must be confessed to be an admirable imitation of success. But it is difficult to see how that can be said to have failed which has never paused in its progress, but, during fifty years, has done greater things in each year, only to prepare for still greater in the next; and which has, at this moment, educational means in operation greater, both in efficiency and amount, than at any former time. Leave its operation unimpeded, and, in the lapse of less than the same period, and with much less than double its present efforts, it will have placed education within the reach of the entire community."

It was argued that compulsory education was not in harmony with the genius of the English nation, and would fail: that instruction given for nothing would be valued at nothing, and that the best plan of popular education was that which tended most to quicken parental responsibility:

"The very fact that the child is introduced, by the Divine ordination, into the bosom of the family, distinctly intimates that the instruments of its natural life are to be the prime agents of its education. It is not an affair of governments, of communities, nor of churches, as such. The unwieldy empire of China is mainly held together, and has been for ages, by the strength of the parental and filial bonds. To make education an affair of national law, is virtually to dismiss the parent from an office to which God has appointed him. Our method not only permits, but requires and develops, the sympathy and co-operation of the parent. He must be made to feel that he has more to do with the teachers of his children than with committees. Many of the laboring class have a sense of honest manliness in 'paying their way;' and our aim should be, not to diminish, but to develop the feeling. They must be encouraged to aim at self-supporting schools."

Dr. Harris concluded in the following terms:

"We stand on a principle in an age of expedients. An expedient, from its mere superficiality, is so much more easily understood, and so much more plausible and promising, than a principle, that we wonder not at its popularity. To place education in the hands of government, suits the indolent, for it undertakes to do everything for them; and the timid and diffident, to whom even the care of themselves is a burden; and the busy; and the impatient, who have no conception of the slow development of a moral process, for it engages to put down ignorance by a *coup d'état*—and many an Episcopalian, for it prophesies an increase of ecclesiastical power; and that not uncommon type of politician who believes in the omnipotence of Parliament. We may not be able to do much more for a time than to protest and to bear witness. But this we can do, and this we shall do, with the deep conviction that the time will come when the truth and the magnitude of our principle will be fully recognized, and that many of our brethren who now constitute our weakness, will be among the earliest to avow the recognition. The evils likely to be created by the unthinking haste of an unwise zeal, impulse, may give work for years of repentance; but we are fortified by the recollection that every great principle has to pass through a fiery ordeal before it triumphs. Wherefore, 'brethren, be ye steadfast, unmovable, always abounding in this work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'"

It will be in accordance with the spirit in which *The Independent* was established, and "English Correspondence" made part of the design, if the thousands who now look upon its columns should, in deepest sympathy, and as members of the One body, read and give an earnest and solemn "amen" to the supplications of their English brethren, as thus expressed on the occasion:

"And now, O God, accept thou the dedication which we make of this institution to thy service. Notwithstanding our manifold infirmities and sins, number it among thy chosen agencies. Of thine own do we give thee. Grant to thy servants the humility which looks away from self, and finds its strength in thee; and the earnestness of those who feel that they are about a great work, and that it is thine to work in them, both to will and to do of thine own good pleasure, and to crown their doings with success! 'Save now, we beseech thee, O Lord!' O Lord, we beseech thee, send now prosperity. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it!' Amen."

A large company partook of a collation, and afterwards re-assembled at the tea table, and some excellent addresses were delivered. Dr. Campbell, a late convert to the principle of voluntary education, made the following illustrative reference:

"If they knew what secular education could do without religion, let them read Lord Jeffrey's life—there they would find genius, learning, fame, but not a syllable about God, or eternity, or a Redeemer; and then let them contrast that with the life of Chalmers."

Dr. Cox, the venerable representative of the Baptist churches, was present, and expressed his great pleasure at seeing the new uses of Homerton College:

"He had lived for thirty years in close, unbroken friendship with Pye Smith; who, with that other lately departed genius, Professor Moses Stuart, were now a double star in the firmament. He rejoiced with the promoters of this undertaking not the less that he was one of another denomination; and he hoped that one day, through such education as would be here imparted, men would have outgrown the prejudices of sects, and the barriers which had grown up from exaggerated religious controversy."

Four or five thousand pounds a year will be required thoroughly to sustain the institution and to aid feeble schools. There is little doubt the funds will be raised.

AGRICOLA.

MR. EVERETT AND LORD JOHN RUSSELL.

BY OUR ENGLISH CORRESPONDENT.

Mr. Everett, as a member of the republic of letters, and as a statesman, enjoys a higher reputation in England than any other American citizen, and a favorable as well as fit audience would criticise his words and his acts. His reply to Lord John Russell's remarkable letter in relation to Cuban affairs has been reprinted, and made the subject of fair and candid criticism. The British admirers of Mr. Everett expected something higher and nobler from him than subtle argument and reproachful recrimination. If European governments were or are grasping and aggressive, that ought not to supply either a standard of morality to America, or be pleaded in justification of wrong-doing. But it is argued, the European precedents for aggression cited by Mr. Everett are not cases in point. The wars of Napoleon cannot, without great latitude of speech, be said to have been the wars of the French nation; nor can the attempts to colonize Western Africa be fairly taken as a precedent for the acquisition of Cuba. Algiers was not the colony of an old ally; nor were the French settlements established in order to strengthen and perpetuate a "domestic institution," which every American, as General Brown declares, feels to be a curse. So with respect to the recent annexation of Pegu by the East India Company, and similar appropriations in India. This last annexation has been severely censured here, and leading men have written and spoken, and will have further to speak upon the matter. But here, too, is the difference:—English civilization and British administration will supersede Asiatic despotism, and Christian influences will certainly exercise their ameliorating power. Not to extend and perpetuate slavery, as in Texas, has Pegu been annexed. An able and friendly writer remarks, that Mr. Everett, while reciting cases of French and English aggression, forgets "what he has at other times and places earnestly insisted on—that civilisation, to be genuine and permanent, must be of very slow extension and growth; and he omits to state that in the case of Texas, where an honest and civilizing immigration was going on naturally and prosperously, American annexation introduced slavery and its attendant barbarism where it had long been abolished. * * * * The late American President did his duty in the Cuban case, as the British government did in the Torrijos plot. The difference between the two cases lies elsewhere than in the executive. In the one obscure, frustrated English case, there was no motive of cupidity concerned—no possibility of gain—no motive but a misguided enthusiasm for political liberty; and even then, the condemnation was, as far as we know, absolutely universal in England. In the pertinacious, protracted, often-repeated American scheme against Cuba, there was land to be had—and especially slave land, and a removal of many checks on Southern slavery; and there was sympathy, openly avowed, and expensively supported by public meetings and subscriptions in the great cities of the Union; and perhaps more mischievously, because more covertly, evinced in the language and expositions of statesmen—whether they harangued like the Soulés or Casses, or wrote state papers like the Everetts."

The same writer notices an analogy between the state of things in the two countries, and that which was exhibited last year in regard to slavery:—"The English, moved by an American portrait of southern slavery, remonstrate and plead. The Americans in return, moved by our Parliamentary and other reports of the ignorance, misery, and crime which exist among us, show us our transgressions. The difference is, that the Americans defend slavery, cherish it, and declare their intention of cherishing it: whereas we furnish the evidence against ourselves by our very efforts to cure the evils that we are the first to expose. When Mrs. Stowe is regarded and aided as a national benefactress, and a government of abolitionists organizes means for the extinction of slavery, the cases will be analogous, *and not till then*. And in the same way, when we have a pamphlet by an American Senator denouncing, amidst general sympathy, the coveting of Cuba, as Mr. Everett has had Mr. Cobden's pamphlet (as he tells us) protesting against the Burmese war, there will be an analogy between cases which all Mr. Everett's skill cannot bring into any resemblance at present."

The *Daily News*, which always writes in a candid and generous spirit on America and American affairs, further expresses the belief that the national sentiment of America is not fairly uttered by its professed exponents. It is to be feared that this high estimate can scarcely be sustained. "The United States would, we are convinced, be justified in the eyes of the world, and have no reason to feel sore at any letter from Lord John Russell, or anybody else, if the bulk of their honest citizens were made the spokesmen, and freely admited, on conditions possible to upright and independent men, to govern their country. The great American heart is right enough—as right as the brain is acute and the hands effective. If it were free to express itself in words and acts, it would be the first to tell the world that all that was most wrong or questionable in American politics and public morals was owing to one cause—to a vicious institution which it is difficult to abolish, but impossible much longer to maintain. Such an avowal would at once secure the forbearance and sympathy of the whole civilized world, and facilitate the issue from the difficulty. Meantime, while the Casses and the Everetts are made the exponents of the national policy and morality, such letters as that of Lord John Russell will, however bitterly complained of, not cease to be written and sympathised in."

These citations have been made because they fairly express the convictions of the great mass of intelligent Englishmen, and as such are not unworthy of a candid consideration by American citizens.

AGRICOLA.

LETTER FROM IOWA.

Iowa, Oct. 8, 1853.

To the Editors of The Independent:

GENTLEMEN:—The annual exhibitions of the "Southern Horticultural Society" and of the "Desmoines County Agricultural Society" took place last week at Burlington. The former especially was a very fine display, two hundred varieties of apples alone being exhibited. The array of peaches, pears, plums, grapes, nectarines, sweet potatoes, &c., &c., was quite astonishing, "for a new country," to visitors from older states. One fruit-grower brought in a hundred and thirty-eight varieties of apples—one hundred and sixteen of them named. Peaches eight and nine inches in circumference, and weighing upwards of half a pound, were quite common, and apples of almost any size, together with sweet potatoes about a foot long, and weighing four and five pounds. The display of flowers was very brilliant. On the tables I noticed almonds in the pod, raised in a nursery near the city. The Agricultural Fair was the first of its kind, and chiefly creditable for the fine stock it brought together. The exhibitions occupied two days. County Agricultural Fairs take place pretty generally in Iowa this fall, in consequence of an appropriation of $200 each (on condition of the Societies raising an equal sum) by the last Legislature. They have already been held in Dubuque, Muscatine, Louisa, and other counties.

Of fruits, peaches are probably the most precarious crop here. Last year they were few. This year they have been sold in our markets at twenty-five and twenty cents per bushel, and almost given away. Cartloads have sometimes been carried away from market unsold. The finer varieties are brought to very high perfection. Of apples, every variety can be raised abundantly and surely in this latitude, except some of the New England "Greenings." They require a sharper and tarter climate. An excellent home missionary from inland mistook some of the plums on exhibition last week—"Golden Drops"—for pears. Grapes are beginning to be raised in great quantity. The vines need almost no care in order to flourish. Some German vine-dressers have undertaken the manufacture of native wine this season. Wine-making is becoming a very extensive branch of manufacture in several states of the North-west. Three or four firms in Cincinnati will have over half a million bottles of native Catawba for sale this year. Eleven Missouri vine-growers have sent specimens of the pure juice of the Catawba and Isabella grape to the Crystal Palace Exhibition. The Catawba, which was introduced into the West in 1825, is much preferred for wine-making, both on account of the quality of its juice and its adaptation to Western soil and climate. The adjacent country of Cincinnati has about fifteen hundred acres of land in cultivation, bearing vines; other places in the States of Ohio, Indiana and Kentucky, about five hundred; Missouri and Illinois, two hundred; together, two thousand, two hundred acres. The average crop of an acre is two hundred gallons of wine, amounting therefore in the aggregate, to four hundred and forty thousand gallons annually, which sells readily at one dollar per gallon. On the "Missouri Bottom," near Council Bluffs, natural vineyards of wild grapes are found in great quantity—the fruit near the size of the cherry, and said to be of a richness and flavor equal to the cultivated grape. The bushes are in many places completely black with long clusters of rich, juicy fruit."

The secular papers will give you an account of a Convention of the settlers in Nebraska, held at Kickapoo town, Sept. 30, in reference to a territorial organization. Col. Benton's statements in regard to that country being entirely open to settlement, seem to have been too strong; and the Convention, while expressing the strongest desire that the title of the Indians may be extinguished, recognized the fact that they "have certain rights guarantied to them by Government which must be respected." They wish for a territorial organization "without any *restriction*, but having due regard to the *interests* of every portion of our glorious Union." No Wilmot Proviso in that. An election was to be held on the second Tuesday in October, for an agent to be sent to Washington this winter. Rev. Thomas Johnson, of the Shawnee Mission, is the nominee. Whatever may prove true of the country between the Kansas and Col. Benton's new Co-cha-too-pe Pass, it is certain that Northern Nebraska and the Platte valley toward the South Pass are fertile and attractive, and there are already indications of a movement in Iowa towards that part of the "new Territory."

The termini of the Davenport and New Boston Railroads have been fixed at Council Bluff, and that of the Burlington Railroad at St. Mary—between Council Bluff and the mouth of the Platte, and three and a half miles north of the latter. The northern roads, especially that from Davenport, are going forward with energy, and here in the south we have a new project for a road from Fort Madison westward, *via* Keosauqua, through the southern tier of counties. Four thousand people were present at a late Convention at Fort Madison. The railroad bridge across the Mississippi at Davenport is contracted for.

You can find better information in the secular journals respecting the survey of a North Pacific route, under Gov. Stevens, than any we can give you, the accounts reaching us from the party being very contradictory.

Among the new literary institutions in Iowa is the "Iowa Female Collegiate Institute" at Iowa City, founded by the I. O. O. F. The corner-stone of a building, eighty feet by thirty-three, and three stories high above the basement, is to be laid this month, at the time of the annual meeting of the Grand Lodge. It is to cost $10,000—of which $5000 have been subscribed at Iowa City.

Our beloved "Iowa College" is greatly prospered of Providence in some respects; it is full of students, and the boarding accommodations of the place are overtasked with those who wish to come. In just such emergencies as these God put it into the hearts of our fathers, the founders of the ancient New England Colleges, to provide additional buildings for recitation and study and lodging-rooms, &c. This also would our brethren do were they able; but it is yet to be seen how the resolution of the General Association—to raise $5000 within the year—is to be carried out by our young and straitened churches.

I find a good illustration of the way in which church-extension is carried on by the earnest and self-denying Western missionaries, in a published letter to a leading anti-slavery journal in Iowa. The writer speaks of visiting Sabula, and says—

"I found a warm-hearted anti-slavery man in the person of the Rev. O. Emerson. I found him hauling sand and water to build a meeting-house. Brother Emerson is a *working* man in every *good* sense of that term. Brother E. is building a meeting-house with sand, gravel, stone and cement. In its walls a variety of precious stones may be seen; by the light of the sun, the rich form of the Cornelian, the zig-zag lines of the Agate, and the dull surface of the Jasper reveal themselves. It is believed by those acquainted with the cost of this species of building, where the materials can be obtained, that great economy in the way of funds is thereby secured; buildings, too, of this description when well finished look not only *well* but beautiful."

The fall immigration has set in, and will be very heavy. Imperceptibly but rapidly our interior and back counties are acquiring a considerable population. The northern counties are filling up—especially Clayton, Alamakee, Fayette, Wiweeshiek, Chickasaw, Bremer, &c., and also Southern Minnesota adjoining. Floyd county, still further back, had hardly a settler in May last, and now has three hundred. If the railroad is built from Dubuque due west to the mouth of the Big Sioux—which would give the business passing through Chicago its shortest route to and from the South Pass—these counties will settle up with great rapidity. In Mitchell county is a colony of Norwegian Lutherans, consisting now of thirty families, who are to be joined by fifty more this fall, and many others in the spring. An educated and wealthy Danish clergyman, Rev. C. L. Claussen—whose labors among the evangelical Hollanders in Michigan were well spoken of—is the principal man among them. Their schools are taught exclusively in English.

Yours, &c., VIATOR.

For the Independent.

SIN—ITS CAUSE.

Theories go hard in the land of the Pilgrims. Discussions on the deep things of religion are not to be discouraged; but when embraced by considerable numbers, men of warm minds begin to consider them as fundamental, and then woe to the dissentient. Ministers and doctors are not aware how slow the minds of the laity move. When they think they have fully established a theory, and are ready to call for their assent, the laity have not understood one word of their metaphysics. These churches attach very little importance to implicit faith, but are ready to attend carefully to those who, like Paul, "reason out of the Scriptures." But "the vision must be made plain." Having heretofore given some account of these churches, and claimed for them an orthodox, Biblical faith, and their refusal to be permanently chained to any human creed, I propose to say a word about the "cause of sin," which has been treated by great divines and in some hundreds of volumes. Nor do I think it presumptuous that a layman should do this. The Christian religion is distinguished for its simplicity: all its doctrines, duties and observances are within the capacity of the unlearned, simple and plain to be understood, and there is no call to leave the simplicity of the Gospel to "reason high of Providence, fore-knowledge, will and fate." It has become a proverb in the Old Colony that "no degree or amount of evidence can prove that which is incredible." This disposes of numerous vain theories and humbugs. Our hands are on our Bibles, and we do not intend that any cross wind of ancient times or later ages shall blow them out of our hands.

That all mankind, capable of moral action, are sinners, "children of wrath," and must be born again or not inherit the Kingdom, the churches of the Pilgrims have always held and believed. They consider the "sinfulness of sin" to be very great, because it is the voluntary transgression of the law of God, and nothing can extenuate, much less justify it. They think the attempt to assign any other cause for it than this spontaneity or voluntariness, so far as it succeeds, furnishes an excuse to the transgressor, and diminishes the sense or conviction of his guilt. That all do this as soon as they are capable of moral action, is to them very plain, both from scripture and observation. But they are jealous of the theorists who go about to assign a cause for this, back of or beyond the free and spontaneous choice of the sinner himself; nor have they embraced any of the numerous systems of this sort which have been broached and advocated. It seems to them that sin is the wrong exercise of free will yielding to temptation, and that to inquire why we yield to temptation, when we are conscious that we do so of choice, and so are blameworthy, is not only idle and vain, but sounding "to deep for mortal lines"; and is indeed a question of the caviler and reviler, and not of the believer. And it seems to us, also, that the unbeliever attains his end by eliciting the answers, every one of which, as far as we know, gives an answer which extenuates the guilt of the sinner, and some of them excuse it altogether. The old theory seems to have been that we sinned with Adam "if not personally yet substantially," came into the world in such a state of soul that we have no free will, and cannot possibly do otherwise than sin until we are converted, and so cannot be otherwise than passive in regeneration. This gives the sinner a full justification, and the caviler obtains his end. Another and modern theory is, that in consequence of Adam's sin we all came into the world imperfect and defective, and that this defect is the cause of all evil, moral and natural. But *this* is not called orthodox.

Others are more general, and think we *inherit* from Adam the very body and essence of sin, from which all other sin flows as from a fountain. (*Disease* it may be, but how sin?) Here is also an excuse for the sinner. How can he purge out this fountain? He may repent of the sins which he has committed, but can he repent of sin which he has not committed?

But that which seems to have been adopted most generally by New England divines, seems to be, that we have, from Adam or otherwise, a native disposition, propensity, inclination, bias or taste, which, though it is not of itself sin or sinful, causes us to choose the evil and refuse the good; and is indeed the true cause of sin. Here cavilers again attain their end. "Our sins," say they, "are given to us as a curse, and there is no help for it." As far as I know there is no such faith in our churches.

If God has given us a propensity which moves, regulates and controls our free will, and causes us to put forth evil affections, is He and not ourselves the cause of our sinful choice? It is a principle of ethics that "every cause must have its appropriate effect." So this disposition or propensity, if it be a cause, must put forth our volitions—give exercise to the affections. It does not alter the case that the cause is secondary, for all causes are in God's hand. Whether this depravity be hereditary or infused, who but God has constituted it? If this propensity causes our sins, what caused the sin of Adam? Had he this propensity? if yes, how was he in Paradise better than his posterity? If nay, then there may be voluntary sin without this propensity: the supposed cause of all sin.

But these metaphysics are very subtle. "This propensity produces evil affections." But what is propensity? We know what the *bending* of the *body* is, but what is the bending of the *mind*? In what does it differ from volition? If I am disposed, or have an inclination or a propensity to do an act, is not that an act of choice? Pres. Dwight says we know nothing about this disposition or propensity but by its effects, and there being sinful actions, he infers there is a sinful propensity. An uninitiated layman cannot walk this circle. A cause of voluntary sin is ascribed to a supposed secondary cause, of the properties or essence of which we know nothing, and then a phenomenon is ascribed to it to give us some idea of what it is; a phenomenon which others are well satisfied is without any secondary cause whatever. Questionless there is a first cause. God moves and controls all things, and He "turns the hearts of men as the rivers of water are turned," yet not in such a way as to coerce the human will, or impair its freedom. If we inquire for a second cause, can we assign one which will not be viewed as moving the will and so extenuating the guilt of voluntary sin?

Rev. Dr. Emmons, on this question, holds that no secondary cause is revealed, and that God, who doeth all things, moves wicked men to do evil. President Edwards says: "God may dispose things in such a way that sin will certainly take place in consequence of such disposal." It may be more popular to contrive a secondary cause of this sort, but one no more charges sin upon God than the other. God's agency is in all that transpires, and if we knew the manner of it, no doubt we should perceive that His agency does not impair our free will or free action, and that our accountability is rightful, clear and full.

The subject calls for confidence in God. He foreknew that a moral system would glorify Him and produce infinite good. We do not know that a moral system could exist without a liability to sin; and if so, it might be for God's glory and the good of the universe that there should, notwithstanding, be a moral system. It becomes us to consider that we are sinners, *voluntary* sinners, without excuse, rather than to inquire how we became so. We know that God exists, but we do not know the cause of his existence, and the atheist and caviler are not to appeal to Christians to unroll all the mysteries which everywhere exist in the works and government of God.

A DESCENDANT OF THE PILGRIMS.

For the Independent.

"The laws of health are the laws of God."

"Nature imperatively demands more rest than he can possibly obtain, while discharging his ordinary pastoral duties.—*Ind.* Oct. 6.

"Duties never clash."

We have some remarks to make upon these texts:—

Men are created with certain powers and capacities, and usually with a limited degree of strength, yet the course pursued by many would lead one to the conclusion that they supposed the supply to be unlimited. Even the example of those who profess to obey and to teach men so, is often pernicious. They recklessly and presumptuously overtask their strength, devoting to mental labor more time and energy than any man can bestow, without consuming his life or relying on artificial stimulus. In this age of haste and excitement and competition, this course may seem necessary, but necessary it cannot be, unless it be right; and right it is not if it be contrary to the laws of God.

Let us take some examples. Rev. Mr. A. has the duties of a large parish to perform—labor enough for any one man. But not satisfied with his early education, he lays out for himself a course of study, a new language perhaps,—and as his days are occupied, his studies are continued late or into the small hours of the morning. If exhausted nature flags, a cup of strong tea or coffee spurs on the brain a little longer. As he rises at an early hour, he denies himself the sleep necessary for his well being; nature bears the strain for a while, and then gives way.

Then you hear he has a severe attack of illness, usually of a nervous character from an overtasked brain; he submits to the "dispensation of Providence," his people sympathize with him, and his parish duties are neglected or performed by others. After losing as much time as he had gained (?) he resumes his duties and perhaps his studies too, unless he has learned wisdom by the things he has suffered.

Rev. Mr. B. rises at 4 or 5 o'clock in the morning, and spends some hours on his *great work*. His praise is in all the papers; his wonderful industry and zeal are held up to all students for imitation. All this might be very well, if he and they were made of indestructible materials. But God has not so constituted him. The use of his eyes by the early and imperfect light, and before the system is refreshed by food, soon tells upon their integrity. He must relax in his application, there is danger that he will lose his sight; he must relinquish all study, must rest entirely, must go abroad, and he and his people "submit to the dispensation," and mourn over his interrupted usefulness. He loses the time he has gained—perhaps more. Does no one think to suggest that he is paying the penalty of his own willful violation of the laws of God?

Mr. C. has the same desire to do more than God has given him power to perform. So he spurs himself on each day to a little more labor and study than he can accomplish without exhaustion. The Sabbath is of course no day of rest and the Monday is too precious to be given up, so he tries the experiment of working seven days in the week.

More than this, visit him in his study. What an atmosphere! You have heard him complain of an irritable throat and lungs. Do you wonder? The pure air which God has given him to breathe is loaded and vitiated with smoke, not from his chimney, but from a tube he holds in his mouth. It is a pleasing stimulus and easily renewed. In fact he cannot study without it. The atmosphere he breathes is but a poor substitute for the pure air of Heaven, but the system can be trained to bear even poison.

"Great men are not always wise," neither are learned men; witness Prof. D.: In his zeal for learning he shut himself up in his library, which had no windows, save in the roof, and where he was inaccessible to all the world. Here without air or exercise he gave himself up to languages, living and dead, I dare not say how many hours in the day. The work of grace was accomplished in a short time, whether with economy is a question. With broken health and ruined eyes, he was compelled to abandon all study, perhaps never to resume it.

It is our habit, as a people, to overtask ourselves; indeed I am not sure but we rather glory in the distinction. But it is not right. The sixth commandment teaches us "to use all lawful endeavors to preserve our own lives and the lives of others."

It is better to do a given amount of work in twenty years than to crowd it into ten, and suffer during the other ten the penalty of overwork. The nerves revenge themselves fearfully for any abuse, but the experience frequently comes too late.

Let no one plead a needs-be; martyrdom is seldom a duty in these days; self-preservation is such—and *duties* never clash. * A.

STUDIES FOR PHILOSOPHERS AND PHILANTHROPISTS.

SPITALFIELDS RAGGED SCHOOL AND REFUGE.

"There are scenes in the depth of this metropolis such as the author of the *Divina Commedia* might have added to his descriptions of the nether world. Behind and under this vast whited sepulcher, there fester heaps of moral rottenness—a lawless, faithless, and Godless population—to be feared, but still more to be pitied; happily as helpless, and happily as miserable, as it is depraved. We have none who think it their business to get at the poorest in their own haunts, and draw them one by one out of the slough. Nor is there any refuge or means of recovery for those who may themselves attempt their escape ere it be altogether too late."

Thus spoke the *Times*, through a leading article, some three years since. The truth of the first of these sentences is unimpaired by the time that has elapsed: there are still enacted every night—and not always suspended by the day—behind the screens which divide London into a series of successive circles, scenes of sin and wretchedness not surpassed by Dante's delineations of what he saw in hell. But the journalist's complaint is happily of daily diminishing force. The outermost circle of London life is trodden by the feet of compassionate adventurers—the lowest depths of abandonment sounded by the line of a benevolent curiosity. And at many a point of these dark, desolate regions, there stands now a guiding-post pointing to a better land, and a house of refuge for such as are willing to be saved.

Spitalfields, one of the chain of ill-starred districts that surround London like outposts in the occupation of an enemy; and by none is it surpassed in claims on reclamatory endeavors. It has some pleasant memories hanging about it, —and its present aspect always strikes us as rather that of sorrow than of sin. It has no ruffian, riotous look—but the dejected air of one who has fallen through misfortune into bad ways and worse fare. And in Spitalfields has one of the earliest and largest attempts at amelioration been made. It is now about eight years since the writer first heard of a ragged-school having been opened in one of the streets at the back of the White-chapel workhouse. On a single floor of a narrow, low-roofed house, half a dozen young men and women gathered about them on Sunday evenings as many boys and girls as could get in. Neighboring ministers, and other benevolent people, behind, aimed to assisted. A cowhouse was taken in King Edward-street (the contiguity of cowsheds to dwelling-houses is not peculiar to Spitalfields); and there the Earl of Shaftesbury, with the clergymen and ministers of the district, suffered little short of suffocation one November evening in 1846, as many of the neighbors as could possibly get their feet upon the earthern floor, crowding in behind the invited company. The stable promoted to a school-house was the site, Sunday after Sunday, of scenes in which the humorous blended with the pitiful as the fantastic light dances over the miasmatic swamp. Often might be heard from mouths not over familiar with decent food, jests and repartees that would shake the sides of sitters at a well-spread board—more often, alas! words too foul or profane to be written down. Sometimes the humor would become riotous, and the profanity ruffianly—even to the requisition of the policeman. But not often, nor long, was that functionary needed in aid of the school-master who had undertaken to supplant him. Every teacher seemed to have a knack of keeping order rather to be envied by casual visitors; and the superintendent soon became a wonderful autocrat.

That gentleman—as his honor be it known, a hard-working merchant's clerk, Mr. H. R. Williams—one day determined on exploring the neighborhood which he and his brave little band had invaded. The results of his adventure are recorded in a pamphlet, the interest of which is not diminished by comparison with many later and more artistic books of travel in subterranean society.* He found forty-eight families living in twenty-six houses, taken consecutively, and only partially occupied. He ascertained and classified the occupations of these forty-eight families. It is a bit of statistics worth reproduction and reference. Here it is, with a prefatory explanation—

"I would just say, that where the wife followed the same occupation as the husband, I have not included her in my list; in almost every family the wife contributed her portion of work for their maintenance, and which might with the children be made into a much larger number, many of whom were out in the streets with their different wares; whole families engaged in one common object, and all adding their quota in the evening for the scanty supper, and the breakfast on the following morning. There were—

Dock laborers,	5
Nightmen,	2
Shoe closers,	3
Costermongers,	4
Bricklayers' laborers,	4
Professor of Music, &c.,	1
Hat-makers,	6
Weaver,	1
Lucifer-box makers,	2
Hawkers,	4
Traveling tinker,	1
Rag and bone gatherer,	1
Sloppers,	4
Laborers,	6
Upholsterer,	1
Shoemakers,	2
Skin-dresser,	1
Carman,	1
Cooper,	1
Staymaker,	1
Muffin sellers,	2

The "staymaker" and her husband were the solitary instance he encountered of religion alleviating wretchedness. The husband drew a Bible from a canvas bag, and spoke of it as more "precious" to him than ever "since the cholera." He had been out of work eleven weeks. His wife was earning tenpence by four days' and nights' almost incessant labor. On another occasion, the superintendent went in search of a missing boy; and was guided by a policeman to a lodging-house in a notoriously bad street. He thus describes his reception, and what he saw—

"Having dismissed my guide and made known my business to the 'deputy,' silence was proclaimed, and in the kitchen (which serves also as bed-room, parlor, &c.) I was introduced as the 'gentleman from the ragged-school.' Here I found fifteen men and boys, and two women; some others entering soon after, increased the number to upwards of twenty. Their occupations, as far as I could gather them, were one or two dock laborers, one paper stainer, and a worker of wrought iron. One of the women said, 'My husband is a dock laborer, but hasn't earned seven shillings for the last seven weeks. I go out selling books, song-books and the such like of them. Some days I take as much as sixpence, sometimes a shilling. Many of us go to bed without a supper, to pay for our lodging.' Many had no answer, and were evidently of no 'particular occupation.' Several were huddled round the fire, while others were getting their tea, or, more properly, their supper; unless fortune should happen to smile upon them in their wanderings later in the evening, when another and a more substantial meal might be obtained."

The strayed sheep was not to be found here; but the keeper of this foul flock con

sand times, monarch of squirrels, blue-jays and katy-dids, his only companions and subjects—are seen peering and spying those execrable men that turn the world upside down, civil engineers and most uncivil speculators. Alas! the plague has broken out. His ground is wanted—is taken—is defiled—is daily smoked by the passage of that modern thunder-dragon, dragging its long trail of cars. A jury of his own townsmen, after gravely estimating the case and considering his demand for ten thousand dollars damages, frankly admit the claim, but offset it with a judgment that his property is increased in value at least twenty thousand. But that will never pay for his robins, his quails, his autumnal quiet, his evening strolls and his trout brook. They have spoiled one of God's grandest pictures by slashing it with a railroad, but declare that the frame has been enough improved to make up for the picture.

Who that has a spark of nature or the love of nature in him, would not be a conservative? After this we quite enjoy to hear him drub the world in general and all modern improvements in particular. Nevertheless his sturdy son, stealing upon paternal pride, and very quietly and reverently governing his governor, has persuaded the sale of a few lots. You know the rest. A man may, peradventure, withstand an Eve in Paradise; an Abdiel may be found; but a man proof against speculations in town lots, which to-day are worth a hundred dollars and to-morrow a thousand, you may search the earth through and you shall not find.

And so this place is gone. The old mansion, driven up more sharply every year, has lost its orchard, has lost its meadows, has lost that long slope, has a rail fence crocking like a serpent through the middle of its gardens, with a hundred Irish imps whooping in and out of shanties the other side, where the old mulberry tree stood, and the best currant bushes grew, that ever hung with fruit like drops of blood that were always falling but never fell. At last the poor stately old house, standing askew by reason of the streets that have cut in on every side, goes like its master to ruin.

For such conservatives we have a genuine sympathy. There is something very natural in the whole process; and the appeal is rather to our pity than our censure. *

MODERN SPIRITUALISM.

The *N. Y. Herald* of Sunday, Oct. 30, 1853, contains the account of a two hours' conversation between a reporter of that paper, and Judge Edmonds, the author of a work upon Spiritualism recently issued. We were much entertained by the whole article; but one paragraph was particularly interesting to us, as giving us important information, such as every man ought, in such circumstances, to possess. It is as follows:—

"Q. Do any of the clergy believe in it?

"A. Yes, many of them; but they are afraid to speak out, on account of their congregations. They know laughing, however, to preach it from their pulpits. I had a letter a day or two ago from a clergyman who delivered a sermon to his congregation on the subject. Rev. Henry Ward Beecher, hearing of my views on spiritualism, was desirous of seeing me. We met at the house of a mutual friend in Brooklyn, and the result was that Mr. Beecher preached a course of four sermons on spiritualism, covertly, and as his congregation could bear; but ere long he will come out plainly. He believes now that he is preaching by inspiration."

One fact only, in this paragraph, do we know to be true, and that is, a very pleasant evening, spent at the house of a common friend, with Judge Edmonds. We listened to his conversation and to several documents read by him, with respect and interest. We should always esteem it a pleasure to pass so agreeable an evening with a man so agreeable.

But, until this paragraph met our eye, we had no idea of the work wrought in us. The course of "four sermons on Spiritualism" were so "covertly" preached as to have eluded our attention at the time, as they dodge our memory now. And whenever we are convinced of the truth of modern spiritual manifestations, and think it our duty to preach four sermons on the subject, we shall do it with that same sort of *covertness* with which a mortar sends a bomb-shell into a neighboring fort. We have heard of a man who said that he "*accidentally* cleared up forty acres of woodland." We think it would be a tougher accident than that for us to preach four sermons on Spiritualism so covertly as not to know it ourselves.

Our numerous personal friends must not be angry if we indulge in a little mirth on this subject. It will be much better than denunciation. There is so much of sorrow and trouble in life, that one ought to be willing to have a smile born, even if it be at his own expense. Besides, we promise to be very good-natured ourselves, and as fair as could be expected of a man who is continually stumbling upon news so wonderful;—now of the birth of five children to him in one year; now of the gift of thousands of dollars; and who, finally, finds out from the papers that he has been for months converted to Spiritualism, and a stealthy apostle of it too, while all that time he had supposed himself to be an utter unbeliever, not perhaps in the facts, but in the theory by which those facts are explained.

We have certainly enjoyed much at the hands of this new Dispensation. We have watched the progress of friends toward the mystery; we have been amused at the various phenomena which *they* exhibited, full as much as at the facts of Spiritualism. Then too we have been soberly regaled by the history of very marvellous conversions besides our own. One man, for example, on one occasion, dared the spirits to convince him; and challenged them to put him upon yonder table. With that, he received a blow across the ankles, none the less painful for being by unseen hands, and he was forthwith, incontinently lifted, conveyed, and spread upon the table. A little mortified, he says, "Let the spirits get me off the table now," and he clutched it with his hands, and curled his toes upon the edges. It was a vain precaution. The table quietly stooped over to one side, till he was near the floor, when it recovered itself with a sudden jerk, and left him sprawling. (The spirit that did that, must have been some old wrestler.) But the worst was to come. For now, the spirits descended upon him with poundings and blows, and beat him until he was glad to believe, and roar out his conviction.

These facts are recounted to us as unquestionable. We shall not question them. We only say that such violence done to liberty of opinion would never do *here*, in this mortal republican state of being. Probably the agents who reasoned the matter so clearly with their fists, were the spirits of old Inquisitors. But if this process of proselyting *is* to go on, we wish it were allowed us to provide subjects for conversion. For we know of some few men in public life who seem to us to have suffered for the want of some parental faithfulness of this kind; and it would be a great benefit to them to have it administered even now. But this is a digression.

However, may not this whole conversation be a gentle hoax? Or is it fair to attribute to Judge Edmonds any statements or sentiments given by this reporter of the *Herald*? That paper has not been regarded as having gifts which fitted it to judge and discriminate in gracious matters. Besides, news collectors reverse the old allegation, that having ears they hear not, and eyes, they see not. For having eager eyes, they often see what does not exist, and having greedy ears, they hear what was never spoken. May not this have been the case with our reporter? for, although the article assumes the air of candor ripening into conviction, there are suspicious spots in it, that lead us to fear that the writer would easily fall from grace.

But there are some extrinsic reasons which lead us to suppose that this may have been spoken, and that it is believed by not a few. We have received many execrably written letters informing us that it had been revealed to divers and sundry that we were *to be* converted. We have been informed by various mediums, that we were to be developed as mediums; and that great events were about to transpire. We have been informed again and again that we preached by the aid of spirits (some have even said ardent spirits); and one sincere believer assures us that she sees a multitude of spirits hovering about our head, bright and benignant; while certain suspicious and dusky spirits stand anxiously in the background, longing to get at us, but cannot.

We are incredulous of the fact itself. But if it is true, we have no doubt that these unhappy dusky fellows that hover in the distance, and are unable to get any dominion over an honest man, are the spirits of departed cotton divines and lower law statesmen. We never kept company with such in the flesh, and we do not wonder that they are not allowed to meddle with us in the spirit. Poor fellows! you had a terrible time of it with your consciences in this world, and we are sorry to think that you get along no better in the spirit-world!

But if we may exchange the sportive vein for seriousness, we must be permitted to say:

1. That those who, in any measure, have in charge the instruction of the public mind, will be obliged to meet this question. It is easy to rail at the superstition, but that does not cure it. It is easy to pronounce the men engaged in it charlatans and impostors, and their disciples dupes. The number of men of some distinction—blameless in life and morals, and with a reputation for intelligence, is so great; and especially the number of civilians, supposed to be adepts at sifting evidence and, by the quicksilver of sagacity, eliminating the truth from ore and dirt, who have embraced substantially the views propounded in Judge Edmonds' book—is such that it is not probable that the matter will soon fall to the ground.

There are thousands of honest men who believe more or less in Spiritualism. The number of those who are inquisitive and who are prying into it, is still increasing. It is not among the ignorant peculiarly, that the curiosity spreads. So far as we have seen, on the contrary, the most intelligent circles have been the most affected.

Neither can it be denied that there is some sort of basis for this curiosity in *physical facts*. There *are* phenomena which are unusual hitherto, which can be accounted for by no theory, or natural law *at present* known or developed. To deny the facts, to refuse any evidence of their existence, and yet to assume to judge of the matter for others, is a course which will inevitably produce increased mischief. If this was a thing that would die away by neglect, neglect would be the best remedy. But as it is, we think neglect will no more meet the exigency than neglect will cleanse a growing crop of weeds. The only question is, *How shall this investigation be carried on? who are the men fitted to prosecute this branch of knowledge?*

It is our strong impression—it is more, it is our conviction, so far as belief can be entertained in respect to things not yet ascertained,—that when this subject shall have been thoroughly explored, and we come out the other side, that it will be found simply, and only, that a new range of natural science has been opened—not a whit more of heaven, only a little more of earth.

It is a long line that these men are pulling in, and from a deep sea; and though we believe that they are far from having on their hook the fish which *they* think they have, we have no doubt whatever that they have got *something*. They think the spheres have intersected the orbit of this world and let in new light; we believe that men are finding out psychical laws that have always existed and been variously active, but which have never been investigated.

Now, both for the discovery of what is true and for the prevention of great mischief by the adoption of false theories, we think the matter should undergo scientific investigation.

2. We think the investigation should be *scientific*, not *popular*. Research is always of the few, belief of the many.

It is an impertinence toward truth, for scientific men to sit in tribunal, and summon these phenomena before them, as a country justice drags up vagrants and gipsies, and demands with surly tones that they give account of themselves. Nature is very modest and very silent, but firm as a rock against all attempts at browbeating or burglary. Science itself has no instruments by which to extort any confessions from Nature. None can put her upon the rack, or force a bolt of that castle where she strews every hall with golden dust of knowledge. They that learn must be scholars; and scholars must be docile. If because the crowd has run first, scientific men refuse to go after them, or disdainfully interrogate Nature, they will be found, by and by, at the feast of knowledge, not having on a wedding garment, and be ejected summarily into outer darkness.

Men trained to cautious investigation and deduction must think it worth their while to go to woo Nature, and win from her this secret.

Contrary to the impression of most, it is extremely rare that one can be found fitted to form a correct judgment of facts and principles with which he has not an educational familiarity. It is not a very simple, or a very easy, affair to witness the phenomena of spiritual manifestations, and form correct judgments of them.

When a young enthusiast of science ran hastily to Cuvier, with information that he had discovered a new muscle in the frame, the cautious sage replied only, "Come to me again, after ten years." It is usually supposed to require a rare endowment to make discriminating and accurate remarks upon metaphysical truths. But it requires a far rarer and more acute mind to make an accurate observation of physical phenomena. A man that can describe a new plant, exactly what it is, root, stem, leaf, flower, fruit, shape, color, and relative position of part with part, saying neither more nor less than the exact truth of facts, is a man of rare and extraordinary powers. The fullness of Nature; the delicacy of her transitions from part to part; the subtlety with which she weaves the most tenuous and delicate figures upon the most rigid and obvious grounds; the habits which she inspires in her least products; the marvelous similarities which bring all creation into unity, without at all impairing those distinctive gifts which give individuality and speciality to each of the half million plants on the globe;—all this makes the task of sharp-seeing and clearly out description one of the hardest and noblest. But if you add to this the process of growth, the subtle elements of cause and effect, the process becomes yet more difficult. No one is so profoundly conscious of this as the artist who studies Nature, to take her wondrous portrait; or the scientific men, who dissect and analyze the substances, and classify the facts of the natural world.

It is not to be expected that the phenomena which are obscurely intimated to us from the regions of psychology, should differ from all other natural phenomena, in being transparent to careless observation. We certainly cannot hope to sound the depths of those laws which relate to the human mind, by loose and hasty research, a half hour here, and an hour there; under the excitement of novelty; dazzled by the vividness of our own emotions, often; and beguiled by the wild lights of an auroral imagination.

If the million filaments of truth are to be separately drawn forth, and spun to a compact and continuous thread, to be woven into fabrics of practical use, it is not to be done by the hand of bunglers through credulity; nor by bunglers from impertinent skepticism.

3. It is on the very account that we urge truly scientific minds to investigate this range of phenomena, that we should warn off others from the ground. The very persons that ought to study them, neglect; and the very persons that ought to let them alone, are the most netted by curiosity.

One can scarcely conceive how worse circumstances could conspire to defeat impartial investigation, both from the habits and character of those who make them, and from the peculiar mental state in which they approach the phenomena. Women of emotive natures, and sagacious chiefly through the instincts of feeling; men easily excited by the marvelous, and ready to stand in awe of the beckoning of any shadow; sanguine and credulous persons, never accustomed to think accurately, or to measure their course by any form of independent reflection—girls and boys of all ages—these are those *usually* employed in such investigations. We do not mean that such persons are not respectable; but when investigations of recondite facts are to be made, a man must have more than good sense and honesty, and common sense. He must have these and a peculiar *training* besides. Good-sense makes no man a carpenter, a founder, a machinist, a metallurgist. He must specially learn each art if he would practice them. If a man should attempt to argue a case of simple law before Judge Edmonds, on the ground of general good sense, he would speedily set him down. Nay, capacity to judge one sort of evidence, does not fit a man to judge every kind. A skillful mathematician is often a very poor moral reasoner. A judge may be most excellent for the sifting of such evidence as comes before a court, and very incompetent to deal with scientific facts and inductions.

But it is too much to be borne with patience, to see half-read, undisciplined, impatient, versatile people rushing headlong into a full belief of communion with spirits not only, but with such a belief of all, or any part of the vagaries communicated to them, that they attempt to conduct worldly affairs by such hallucinations; pry into the future for unrevealed knowledge—nay, abandon the grounds of their Christian faith; reduce their Savior to the stature of a man; humble the words of inspired prophets and apostles to the level of table-rapping, or the confused scrawl of some mumbling medium. Such haste to throw away the solemn certainties of a former faith, for the undigested novelties of a new and wild and incoherent revelation, by persons who take their own untrained minds as their only guides in investigation, is a sight the most lamentable; and one could not suppress bitter contempt for such rash conduct, were not that feeling met and corrected by Christian piety.

What if our domestic affairs were to be conducted upon the supposition that everybody who had good sense, was fit to be an experimental chemist, and the kitchen and cellar should be lumbered up with retorts, crucibles, vials and bottles, cisterns and bladders, and all manner of chemical agents, who would risk his life in eating a dinner of his wife's cooking? Who would stand a chance of unexpected immortality by accepting an invitation to a progressive dinner? A man might progress faster and farther than he cared for. Now, we only say, that to make observations of the subtle nature of mental phenomena, to explore the doubtful lore of magnetism, or electricity, or whatever agent it may be that has some influential relation to the generation of human thought and feeling, requires at least as much nicety of training, and habits of cautious observation and deduction, as is required in the chemistry of a dinner—and a man should not stuff his soul with a cookery which he would utterly abhor for his stomach.

There are other matters pertinent to this general subject, that must be deferred, if written at all, to some future time. *

The Independent.

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CHRISTIAN HOPE, A MEANS OF SALVATION.

'We are saved by hope,' the apostle says. There comes an elevating and a purifying influence upon Christians from their expectation of the Heavenly state. It quickens them to new activity in duty. It engirds them with fresh animation and courage in the hour of temptation or of sore opposition. It is full of life-giving and life-ennobling efficacy. And therefore to cherish a clear and strong hope of Heaven is a Christian duty, not less than a privilege. How strikingly has this been exemplified among Christians, in past days. How obvious is it now to any one who thinks of it.

Men wondered in ancient days at the fortitude and patient heroism with which the persecuted disciples of Jesus met suffering and death. It seemed incredible that the timid and shrinking maiden should not be willing to renounce her faith when the only alternative was the torture and the cross; when, even, the fiery pincers were tearing her flesh, and crushing one by one the delicate bones;—that the Soldier or the Scholar—in the midst of his days, in the very prime of his athletic manhood, should freely stretch himself upon the rack, or yield himself to the agony of the breaking wheel—rather than renounce the name of Jesus. But the truth was, that in the clear and joyful view of an almost present Hereafter—the suffering and death were both forgotten. A single short sharp struggle, and from the noise and riot of the world they rose at once into the rest of Heaven. An hour of anguish—and then an Eternity of triumph. Other feelings were doubtless conjoined with this. Other principles contributed to the same result. Their Love to the personal character of Jesus rose often to an almost passionate devotion. Their faith in the doctrines of the Gospel was too clear and firm to be changed or disturbed. The principle of Duty was paramount within them; and clad in this celestial armor their souls were not to be assailed by sophistry or by violence. But in the anticipation of an Heavenly Inheritance lay, after all, a great secret of their strength. It was this which robbed Death of his terrors, and filled the air with visions of glancing wings and snatches of supernal music, and made the Rack a Throne, the stake a chariot of Fire.

And as it was in the earliest ages of the Church, so it has been in succeeding time. Wherever the faith and piety of the Christian heart have resisted the allurements of an enticing world, and have borne up unflinchingly against the assaults of persecuting force, there has been present the hope of Heaven; cheering, sustaining, animating; in the dungeons of the Inquisition; on the scaffolds of the state; upon the plains of France; in the valleys of Piedmont; in the cell of Ridley; by the stake of Huss. It is this anticipation of the Reward to come—which has made men, which still makes men, strong in the midst of trial, resolute in the day of temptation, triumphant in the hour of death. It was this which gave such glory to the parting hour of Evarts. It was this which hovered like a celestial atmosphere around the restless bed of Payson. Have not we ourselves known those in whose life its power was illustrated? some one, at least, of whom it was natural to say, 'How near he lives to Heaven!" Perhaps it has been a poor and aged woman; living in poverty upon coarse fare, within rude walls, but manifesting in all her life a faith so free and filial, a love to God so fervent, an expectation of Heaven so clear and firm, and prophetic of fulfilment, that Life with all its trials was to her one long summer's day, and Death came on as tranquil and beautiful as the setting of the sun! How precious the influence of such a Life! Not only is it penetrated itself by the power of this serene and joyful hope—but from it goes an influence that reaches others and makes their life more noble, their hearts more pure.

> "When one, that holds communion with the skies,
> Has filled his urn where these pure waters rise,
> And once more mingles with us meaner things,
> 'Tis e'en as if an angel shook his wings,
> Immortal fragrance fills the circuit wide,
> That tells us whence his treasures are supplied."

To copy in ourselves that real grandeur and beauty of the Christian life, by drawing an inspiration from the same sources, adorning and ennobling the growth of our experience by the same anticipations, is our Duty, and it should be our Joy. 'We are saved by Hope;' and that is a greater and more useful grace than Fear or self-distrust. And without yielding necessarily to any selfish impulse, or any other desire of our own, welfare than that which Christ himself required and evinced.

YALE COLLEGE—THE ENLARGEMENT OF ITS USEFULNESS.

To many of our readers, the effort now in progress for the farther endowment of Yale College makes no appeal for their personal co-operation. Yet none of them, we trust, can look upon so great a movement with indifference. That ancient institution, rich in its achievements and in the illustrious names connected with its history, and rich in the grateful and proud affection of more than three thousand living graduates, but poor in the disproportion of its material endowments to its work,—has a right to appeal with all confidence to the enlarged and enlightened liberality of its own wealthy or prosperous alumni, and of all large-hearted men whom providence has entrusted with the means of doing good to their country and to posterity by princely benefactions.

When a college is to be set up in some new district, or for the special benefit of some religious body just struggling up from amid the difficulties and depressions incident to the beginning of its course, the call for aid addresses itself with equal force to all sorts of contributors. It is not the rich man only who is invited to give out of his abundance; but all who are capable of being moved by considerations drawn from the relation between learning and religion, or from the relation between learning and the general advancement of society, are invited to give though it be only from their penury. Nor are such appeals in vain. It is found that in this country colleges, especially when under religious influence, are essentially popular institutions. They are *of* the people and *for* the people, and the people rejoice in their prosperity. Churches of every name feel that colleges under religious control are indispensable to the continued influence and progress of Christianity. Ministers of the Gospel, educated for the most part in such institutions, give them a unanimous and unwavering support. The favor with which the Society for promoting Collegiate and Theological Education at the West has been regarded from year to year, the zeal with which the institutions aided by that society have been upheld and gradually endowed by the union of ten thousand contributions from the east and from the west, and the history of nearly all our colleges and theological seminaries in these Atlantic states, give abundant evidence that Christian people generally are able to appreciate the importance of such institutions and ready to help them in the time of their necessity. But in the present instance the appeal, though of universal interest, addresses itself to the few rather than to the many; and therefore the few should consider it the more seriously and earnestly. It proposes to withdraw nothing from the ordinary channels of contribution. No great movement of Christian or patriotic enterprise will be the weaker for what is given in answer to this call. A few hundred individuals, at the most, will have the privilege of contributing to make up the proposed endowment.

The argument which shows the necessity of an increased endowment for Yale College, is a short one. It is not that the institution needs a greatly increased number of professors, especially in the academical department or college proper. A much greater number of professors—unless the classes are divided; or the four years' course extended to six or eight years—could really give no more instruction, and no better, than is given by the present faculty. Nor is it that means are wanted for the gratuitous education of beneficiaries. Desirable as that object may seem, the number of beneficiaries, just now, is not such as to demand any great increase of funds for the payment of their college bills. Whenever the number of suitable beneficiaries shall be greatly increased, means will easily be found for their support. The chief necessity for an increased endowment is found in the fact that the institution with its present resources is unable to pay a fair compensation to its professors. A few years ago, when New Haven was little more than a neat village, at the distance of a long day's journey from New York, and when no congregation there had ever thought of paying more than a thousand dollars yearly to its pastor, eleven hundred dollars to a professor, with some slight perquisites, and fifteen hundred dollars to the president, with the graduation fees, seemed an adequate and honorable support. At that time, the offer of such a salary, conjoined with the literary dignity of the station, and its opportunities of personal culture, was sufficient to command the best talent of the country. But now such a salary is no longer adequate. And though the salaries of the professors have been increased a little of late, by means of an increased charge for tuition, they fall below the standard of the salaries paid by the churches of New Haven to their pastors.

This then is the argument. If Yale College is to be sustained, a more reasonable compensation must be paid to its professors. Already, if we are rightly informed, one of the most important chairs of instruction in the college is standing vacant because the gifted and eminent scholar to whom it was informally offered, felt that the stipend was inadequate to his support. Soon, as things are now going on, it will be so with other professorships. And when the professorships in Yale College begin to go a-begging, the honor attached to them will have gone. What can be done to prevent this result? Some would say, Raise the price of tuition. This has already been done to some extent; but to increase the charge upon the students much beyond the present mark, would be to put the privileges of the institution beyond the reach of multitudes of young men who ought to enjoy them. And indeed in proportion as students of limited means—the sons of farmers and mechanics, and of clergymen living on small salaries—are repelled from the college, its character as a place of education will change for the worse. The sliding scale of those expenses which students impose upon themselves, and which by the force of fashion are indispensable to respectability, will be always sliding upward; and in proportion as the classes are filled up exclusively with young men from wealthy families in the great cities or in the plantation states, who are accustomed to profusion of expense, it will become an undesirable place even for them. It is indispensable to the ends for which Yale College was founded, and for which it has been sustained by Christian and patriotic liberality, that the charges for instruction there be kept as low as possible. And in order to this there must be an increased endowment by the munificence of its graduates and friends.

There are other growing necessities of the institution. But we need not insist upon them in commending this object to men of large hearts and liberal culture. Each of the various professional schools—by which, as they have been successively organized, the college has been expanded into a university—has its own claims to a distinct endowment. The library, than which nothing is more essential to the life of such an institution, is always demanding large supplies of things new and old; and there can be no danger of too large a fund for its increase. The observatory, the apparatus of instruments for instruction in chemistry and in physics, the cabinet of rocks and minerals, and the collections (yet to be formed) in the various departments of natural history,—need only to be mentioned. The buildings—that long line of unsightly barracks in which the students have their lodgings under the supposed paternal watchfulness of young tutors—must undergo, ere long, great changes, or they will become a nuisance in relation to the intellectual and moral welfare of the institution. All these things are worth thinking of, but the first thing, and the great thing, is to provide for the support of the professors.

The present movement is important not only in relation to the particular interests of the single institution referred to, but in relation to the whole system of the higher education in this country. Let this one institution be better furnished and equipped, and so put forward in its career; and the whole system will move onward. Not a college, in the east or in the west, would fail to partake in the elevation which this movement, if successful, will give to the methods of liberal education in the United States.

LETTER FROM DR. WOODS.

To the Editors of the Independent:

GENTLEMEN:—In your paper of Sept. 15, your correspondent refers to a pamphlet which contains a quotation from my Letters to Unitarians, on which quotation he makes several remarks. And as your paper thus exhibits me before the public in a light which I cannot regard as in all respects perfectly just, I request you to do me the favor to give a place in *The Independent* to the statement which I make in the present number of the *Congregationalist*. The statement is simple, and is not meant to provoke any controversy.

I am your friend and servant,

LEONARD WOODS.

ANDOVER, October 27, 1853.

We shall with great pleasure publish Dr. Woods's statement next week. It is a highly interesting and instructive document; and if we mistake not, it may be found to be of great value, as contributing to harmonize the jangle of words among warring theologians about the doctrine of imputation. We only regret that the request of the venerable professor *emeritus*, calling our attention to his statement, came to hand when our preparation for the present issue of *The Independent* was already so far advanced that the immediate republication of the article, from the *Congregationalist*, would have been inconvenient to us.

RELEASE OF MISS CUNNINGHAME.

BY OUR ENGLISH CORRESPONDENT.

The fanatical Grand Duke of Tuscany and his confessor have yielded to the strong diplomatic pressure, and the advice of not ghostly counsellors, and the imprisoned lady has been released. She has suffered little inconvenience, and has enjoyed both health and spirits; but an invalid mother has suffered much. The tone of a portion of the press has shown the strength and virulence of the Anglo-Catholic spirit. Our English Churchmen avow that they would be Greek with the Greeks, and Latins with the Romish Church; they hold it to be a sin not to recognize the authority of the Episcopate which has local or territorial possession. Hence the extravagant hostility to Bishop Gobat, of Jerusalem, and a recent address to Greek patriarchs, thrones and dominions, repudiating the Jerusalem bishopric. These men do not recognize Presbyterian churches as Christian, and have as great a horror of Calvinism as the Pope can have. This is "round churchmanship." Hence the rampant Romanist *Tablet*, and the Anglo-Catholic *Morning Chronicle*, are in amiable accord on this subject,—the Dublin paper transferring to its columns a long bantering article, from which the following:

"Miss Margaret Cunninghame is the heroine of the hour. Nevertheless she is, in our judgment, a very wrong-headed young lady, who would have been much better employed in verifying her 'Murray,' or looking to her knitting-needles. It is not, let us remind Miss Margaret, the duty of any Christian to break the law of the country in which he or she resides. If the young lady could not bear the abominations of the land of darkness, she should not have entered it. * * * Miss Margaret probably thought that she might earn a Calvinistic beatification at a cheap rate. The affair can do unspeakably more harm than good, has done enough to secure a notoriety at an easy figure. We have small pity for her sufferings. Suffering for righteousness' sake is one thing, but a willful defiance of the laws of a foreign country by strangers who receive its hospitality, is another. The one obtains bonds and imprisonment rather than deny the faith are entitled to a sympathy which ought not to be extended to those who wander about tampering with the faith of other Christians to whom they have no mission."

This is a fair illustration of the spirit of English Romanizers, who, while displaying intense hatred to evangelical religion, are for ever whining for reconciliation with "holy mother church of Rome." One of these worthies has recently issued an amended edition of the Pilgrim's Progress, and mangled the Pilgrim in truly Romish fashion,—so that Bunyan would not know himself. This is the first English imitation of a practice of adaptation which has been heard of as resorted to on the other side of the Atlantic, and has been deservedly branded as one of the worst forms of dishonesty. The plea is that John Bunyan would have so written had he been fully enlightened, as he probably would have been had he lived in the light of Anglo Catholicity. Think of Bunyan in accord with Land!

AGRICOLA.

RELIGIOUS INTELLIGENCE.

THE SOUTHERN AID SOCIETY.—The *Journal of Commerce*, which has been the organ of this new movement, published on Wednesday the Address of the Society, with the list of officers. The address justifies the formation of another society, by the importance and the peculiarity of the field, white to the harvest, and the allegation that none of the existing societies are prepared to enter it, *i.e.*, those representing the large and wealthy denominations with which most of the members of this society are, or have been, connected. It recognises the fact that, "one large and influential denomination of Christians still spreads its banner of love over the whole country, dispensing the blessings of the gospel alike to the North and to the South." But it is supposed that the Congregational, Dutch Reformed, and New School Churches, will give more freely "in the line of their denominational preferences." The other reason is, that "many of the New School Presbyterian Churches of the South and South-west, having received for several years past, little or no aid from any society, are in a state of great destitution and discouragement," while "the course which the A. H. M. S. is understood to have marked out for itself, does not permit it to perform our work," because it will not aid a missionary who is a slaveholder, and because the impression is general at the South, that this society is "allied to abolitionism." The new society proposes not to exercise any "direct supervision over" the missionaries aided, but to "confide that trust, *as well as the distribution of the money appropriated*, to ecclesiastical bodies or missionary organizations at the South and South-west." The plan of making collections is thus set forth:—

"In Congregations friendly to both Societies, it will not be necessary to present the claims of each Society separately, but of both of them jointly; the pastor announcing (if he sees fit) that unless otherwise requested by the donors, the collection will be divided in a specified proportion between the two. The same thing has been done for several years past, with very happy results, in one of the Old School Presbyterian churches of this city, in respect to its annual contribution for foreign missions: one half going to the American Board, and the other to the Presbyterian Board. So also in the New School Presbyterian churches in some parts of the country, the annual collection for Education purposes is divided between the Central Education Society, and the Society for Promoting Collegiate and Theological Education at the West. By adopting the same course in regard to Domestic Missions, the claims of the Southern Aid Society can be suitably responded to, without increasing the number of annual collections, or occasioning any special inconvenience, either to ministers or churches. It will only be necessary to double the *amount* of their collections for this department of Christian benevolence,—which will be an advantage to themselves, to their country, to humanity, and to His cause and kingdom to whom they profess to have consecrated their lives."

The last-named suggestion strikes us as a very important one, and vital to the carrying out of the plan, viz.,—that in those congregations which undertake this compound work, "it will only be necessary to double the amount of their collections" for the Home Mission cause. We hope this will be borne in mind. The list of officers will be read with interest, as defining the positions of several public men.

PRESIDENT.
JAMES BOORMAN, Esq., of New York.

VICE PRESIDENTS.
Hon. William Jessup, LL D., of Pa.
Anson G. Phelps, sen., Esq., New York City.
Ambrose White, Esq., Philadelphia.
Rev. Samuel H. Cox, D.D., Brooklyn.
Rev. Samuel C. Aiken, D.D., Cleveland, Ohio.
Rev. Leonard Woods, D.D., Andover, Mass.
Rev. Nathaniel W. Taylor, D.D., New Haven.
Asa Bacon, Esq., New Haven.
Rev. Wm. B. Sprague, D.D., Albany.
Hon. Cyrus P. Smith, Brooklyn.
Chief Justice Williams, Hartford.
Rev. Reuben Post, Washington City.

GENERAL AGENT.
Rev. Joseph C. Stiles, D.D., of New Haven.

TREASURER.
Gerard Hallock, Esq., New York City.

EXECUTIVE COMMITTEE.
Rev. George W. Bethune, D.D., Brooklyn.
Rev. Robert Baird, D.D., New York.
Anson G. Phelps, Jr., Esq., New York.
Rev. Ansel D. Eddy, D D, Newark, N. J.
[One vacancy, to be filled at a future meeting.]

The sixth article of the constitution shows the care taken to preserve the society in its position.

VI. Persons having taken part in meetings preparatory to the formation of this Society, may become members of it by subscribing this Constitution. Other gentlemen who approve of the object and principles of the Society, may become members by the votes of two-thirds of the members present at any regular meeting, annual or special, —or by the payment, at any one time, of one hundred dollars into the treasury.

GENERAL CONVENTION OF WISCONSIN.—The General Convention of Congregational and Presbyterian Ministers and Churches of Wisconsin, met at Madison, Oct. 20. After a sermon by Rev. S. Peet, the moderator last year, Rev. M. P. Kinney was chosen to preside, with Rev. N. C. Chapin and S. W. Eaton as clerks. Rev. Dr. W. C. Wisner appeared as delegate of the General Assembly, N. S., and a delegate was present from the Methodist Conference, both of whom expressed the kindest and most cordial fraternity. Addresses and discussions were had on Female Education, Temperance and the Maine Law, Slavery, Sabbath Schools, &c. The resolutions on Slavery are as follows:—

Resolved, That we observe with deep interest the noble efforts that a portion of the General Association of the Presbyterian Church, with which we are in correspondence, are making to rid themselves of the sin of slaveholding; and we do sincerely hope and pray that they may soon succeed in the accomplishment of that object to the honor of God and the success of the cause of Christ.

Resolved, That in view of the great obstacle that American Slavery presents to the conversion of the world; and the confidence we have in its overthrow, that we recommend to all the churches in our bounds (and invite Christians of all denominations in our State to unite with us in the same) to observe the first Monday in Feb. as a day of fasting and prayer for the speedy emancipation of the enslaved of our land."

All the business was transacted with harmony and singleness of heart. The attendance of members was unusually large. Only one death among the ministers had occurred during the year. The next meeting is to be held at Fond du Lac, on the *first* Thursday in October, 1854. We copy a few paragraphs from a letter in the *Congregational Herald*:—

"A committee appointed to secure funds for church erection, to provide for such *Presbyterian* churches in our body, as do not on account of their peculiar position, receive aid either from the $50,000 fund of the Congregational churches, or the $100,000 to be raised by the N. S. General Assembly, reported: That of $1,000 proposed to be raised for this purpose the present year, about $550 has already been paid to the Committee; with the prospect that the balance will be easily obtained when the subject shall be presented to some of our larger churches that have not yet contributed to this fund. And that $50 has been subscribed towards another $1000 to be raised the coming year.

"Our morning prayer meetings, from eight to nine o'clock, have been occasions of very delightful interest—one of the most pleasing features of our Convention exercises. Exhortations, prayers and tears have given evidence that our brethren will return to their several churches asking devoutly and with confidence that success will in winning souls as the great object of their ministry.

"Narratives of the state of religion from the five District Conventions which compose this State Convention, were presented, from which it appears that in our body, though five small Presbyterian Churches have been disbanded, and one, as we have two hundred and two churches, not far from one hundred ministers, and between five and six thousand communicants. Revivals have been enjoyed in several of the churches, though we have much occasion to mourn that these have been so few and limited. Sabbath Schools have been generally well sustained in all our churches which have enjoyed the stated ministry, and all have contributed to various causes of benevolence.

"Never have our Conventions been in a more prosperous state, and never have we been more encouraged with the prospect of permanent growth and stability.

"You have already learned that Dr. Brinsmade has accepted a call to the Cong church at Beloit, and many of your readers will be pleased to hear that Rev. Reuben Smith, from Ballston, N. Y., has accepted a call to the Pres. Church at Beaver Dam, and is expected there about the 1st of November. These brethren we confidently expect will connect themselves with our Convention. Thanking God for what he has done for us, and relying on his power and grace, we rejoice and are glad."

ORAMEL, N. Y.—A new and elegant house of worship was dedicated to the service of Almighty God at Oramel, Allegany Co., on Thursday, the 28th of September. Sermon by Rev. A. Kidder. At this place a little band of Christians was organized into a Congregational church four or five years since, under the labors of Rev. D. Russell, who was ordained as pastor. God has prospered them both spiritually and temporally, and they now have the satisfaction of worshiping the Savior in one of best houses for the purpose in Allegany county. Few congregations would have thought of engaging in such an enterprise with so limited means, and upon so large a scale; but enterprise has accomplished here what wealth and numbers would often not undertake. The ladies of the society laid hold of the object with energy, and they now possess what is certain they would not otherwise have enjoyed for years. It is one of those efforts which should provoke to emulation many churches of five or ten times the means, who are yet too selfish or too fearful to engage in such a work. This is one of the churches that from Angelica Presbytery united to form the Puritan Association. A. K.

ESSEX SOUTH CONFERENCE.—The recent meeting of this body in Hamilton was one of much interest. The day was pleasant, the attendance large, and the exercises interesting. The churches generally, reported a good degree of external prosperity; and in some cases, special religious interest. The church in Rockport has been favored the past year, with a very precious season of refreshing from the presence of the Lord. There have been about 70 hopeful conversions in Rev. Mr. Gale's society. Some of the facts as reported by the pastor, were of a deeply interesting character. The interest commenced in the Fall. "And from that time till the annual State Fast in April," says the pastor, "the good work went silently on, with growing interest and power. Every week witnessed new awakenings and hopeful conversions. Our meetings gradually increased in the number of attendants, and in the solemnity and deep interest which characterized them. The 20th of March was with us a Sabbath of great interest and solemnity. Our meetings were full; and the Spirit was present with evident power. Every thing done and every word spoken seemed to tell on the conscience and the heart. Two young persons belonging to the pastor's family were much affected by the hymn first sung at meeting in the afternoon, the 290th hymn of the Church Psalmody."

SOUTH BOSTON.—The Phillips Church and Society of South Boston, after being without a pastor for nearly two years, have given a unanimous call to Rev. John J. Miter, of Milwaukee, Wis., and he has accepted the invitation.

DOCTOR OF DIVINITY.—The honorary degree of Doctor of Divinity has been conferred upon Rev. Lewis Eichelberger, Professor of Theology in the Theological Seminary of the Lutheran Church at Lexington, South Carolina. Prof. Eichelberger is a fine scholar, and well deserves the honor conferred.

FEEDING HILLS.—Rev. Stephen D. Ward was installed pastor of the Congregational church at Feeding Hills, Mass., on Tuesday, the 18th instant. Invocation and reading of the Scriptures by Rev. H. M. Field, of West Springfield; introductory prayer by Rev. C. J. Hinsdale, of Blandford; sermon by Rev. E. Davis, of Westfield.

ALBANY.—Rev. Wm. Hague, D D, has determined to accept the call of the North Pearl-street Church, Albany, and will resign his charge at Newark, N. J. Dr. Hague is impelled to this resignation by domestic considerations of an imperative nature. His ministry at Newark has been largely successful, and the regret of his congregation at his departure is shared by their brethren generally in this vicinity. The post which he is to assume is one of very high importance, and our friends at Albany are to be congratulated on their acquisition.

JOHN

ealth, may accomplish far more
dred ordinary converts."
ah was openly admitted into the
t on the 8th of March last, by
dinance of baptism at the hands of
ay, chaplain of Futtehgurh. The
ously submitted to a careful exam-
truths of the Gospel, and given
evidence, that not only did he
e, but felt likewise the power of
baptism took place in his own
ce of all the civil and military
merican missionaries, and a num-
's own retinue. Time was when
uld have been forsaken by all his
error at his apostasy. The retinue
n, on the contrary, witnessed with
thoughtful attention the solemn
ir master submitted.
h, though the highest in rank, is
among the native princes of India
ed the idolatry of their fathers,
eir faith in "Him of whom Moses
he prophets did write." Other in-
less striking than that of the
Lahore have occurred. Surely
of hope. The plains and valleys
shade, but the mountain tops have
ith the light of coming day.—*London Spectator.*

DONATION.—In a recent number of
rch Missionary Record, among the
ms, will be found this acknowledgment
£100" The circumstances under
ation was bestowed are related in
letter from a clergyman in Norfolk:
ly ordered my bankers to pay to
he secretaries of the Church Mis-
the sum of £100. As the way in
for our Society came into my hands
rious, I will mention it, as it may
was calling upon an aged yeoman
neighborhood, and the conversation
olonary work, he said to me that
eard or read much of the subject
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He had been much struck with
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and glorious a work, and he then
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useful; but I do not wish my name
nly to be entered as "A friend to
He said, 'Will you take it now?' I
ere is a good text for us all to bear
tsoever thy hand findeth to do, do
ight," etc.' He sat down, drew a
bankers for the amount, and said I
week afterwards the old gentleman
his account. I thought how good a
s to the youngest and the strongest

THE QUARTERLIES.

olical Repertory and Princeton Review" 9th volume. The October number has Religious Endowments, High Schools in Ecclesiastical Conflicts in Connecticut, s 5th Volume, Wines's Hebrew Laws, ty of the Church, with a few short no-ks and some literary intelligence. The Connecticut evinces a truly patriarchal behalf of Congregationalism, as if the New England must needs look to the ives of Pennsylvania and North Carolina ippi and Arkansas to watch over their and purity. Read the closing para-

only add, that some constitution, plat-nual, which shall be recognized by the nal body as a just representation of ples, seems to us a desideratum. As to ch Platform, even the fragments of it urvive, are of no force out of Connecti-Cambridge Platform is largely obsolete. regationalist may adopt as much or as he pleases. None adopt it as a whole. manual to treat upon the subject known does not contain much that would be repudiated by the most respectable denomination. If one wishes to know inities, and immunities, as a member or Congregational church, where is the that shows them? Does any one say, All claim to abide by that. Is it at this is diverse in different quarters. ere is the authentic evidence what this We think the permanent unity and of the denomination will require some aration of its fundamental principles, to an be directed, when they wish to know, y, what Congregationalism is."
private opinion that the Congregational ill consider their history for 200 years, known order, the evident stability of itions, and the fruits they are exhibiting d, as a sufficient testimony for the pre-aranty for the future; and those who haligu, and denounce, and excommuni-must make what they can by their

icle on the Visibility of the Church he proposition that "the true Church is he external Church, just as the soul is he body"—a formula to which a dint of n assigns some little meaning, to wit, that urch is a company of believers, its visi-hat which belongs to believers." The

PAMPHLETS.

'A Review of Theodore Parker's Dis-he Death of Daniel Webster." By ericanus." pp. 89. Published by oe & Co., Boston, and sold here by ttan. This "American Junius" seems ently malignant for his name, but there al mitigation of the blows.

."—"Address in commemoration of the th Anniversary of the Incorporation of Haas." By Joseph Willard. With an of the public celebration. pp. 230. printed. A choice record for all the of Lancaster.

on the "Rights and Duties of a Christ-er," delivered at Winchester Centre, he 14th of August last, by Rev. John , Congregational Minister.

l to the friends of Yale College has d for private circulation in reference to now in progress to raise $150,000 or or the more efficient endowment of that d institution.

fallacy and error lies in predicating of an entity called "the Church," those things which belong to believers as individual persons; whether duties, promises, prerogatives or responsibilities.

A short notice of Wardlaw on Miracles contains the extraordinary and most dangerous heresy that "Satan has no doubt power to produce supernatural effects; that is, effects which involve a suspension of the laws of nature":—

"If he showed Christ all the kingdoms of the earth in a moment of time, this involved a suspension of the known laws of nature. If God were to show to us such a sight, it would be a miracle; if done by Satan, it is no miracle. It is essential to miracles that they should be the works of God, *i. e.* works produced by his immediate agency. And it is also essential that they be contrary to the established laws of nature. Raising Lazarus from the dead was a miracle, because it was contrary to nature, and effected by the immediate power of God. Regeneration, though due to the direct agency of God, is not, in the theological sense of the word, a miracle, because it involves the suspension of no natural law."

To us it seems plain that if Satan or any other spiritual being (except God), has the power at his own will to "suspend the laws of nature," it subverts our knowledge of those laws whether for practical or scientific purposes. And if Satan can do the things which, when done by the Creator, are miracles, and so are the evidence of a divine revelation, it subverts the foundation of our faith in such revelation.

INFIDELITY OF THE TIMES.—John P. Jewett & Co., Boston, have in press a work with this title of some 150 12mo pages, by Rev. W. H. Corning, designed to meet those new phases of Scepticism which are connected with mesmerism and spirit rappings.

The English correspondent of the *Christian Observer* says that the ordinant Glasgow firm, of which William Collins, a member of the Free Church, was long the head, has reprinted the works of Dr. Cheever; the works of Dr. G. Spring; a volume on the Lord's Prayer, by W. B. Williams; and the Soldier of the Cross, by Dr. Leyburn, of Philadelphia.

The memoirs of the late Robert Rantoul will be published on the 1st of November. They have already reached their second edition—that is to say, the demand for them has taken the first edition of 2 000 Less than half the towns in Rantoul's county of Essex subscribed for 1,000 copies.

FOREIGN.

FROM OUR ENGLISH CORRESPONDENT.

THE ENGLISH CRISIS.—ENGLISH OPINION.

The Peace Conference is this week being held at Edinburgh. No similar meeting of the Peace Society, whether at home or abroad, has attracted so much notice from the press, and day by day articles on the Eastern Question have been flanked by anticipatory discussions on the Edinburgh meeting. The tone of the public mind is peculiar. The nation, as a whole, is penetrated by peace principles, or rather by the influence of peace principles. There is a just estimate of war, and an unwillingness to enter upon it. The long-spending and war-making generations, who looked to "a good fight" as a wholesome stimulant to the national activities, has died out. The idea of dynastic wars is well nigh extinct, and belongs to a by-gone period. The same may be said of wars originating in commercial jealousies and supposed trading interests. These belong to the past. A shock was given to the practical operation of peace principles by the overthrow of the French Republic; upon this there arose distrust of the present French ruler; hence the obstruction to the efforts in Parliament of those who were laboring for a farther reduction of the military and naval establishments. The powerful British fleets now in existence; the additions to the various fortifications; the military works; and the 80 000 militia men, now under effective training, are all the results of this distrust. But withal their arrangements were distinctly and exclusively defensive; aggression was unthought of.

The public mind was calm, if not apathetic, upon the foul movements of Russia. There was a general willingness to confide in the ministry, and the strongest desire that diplomacy should do its best in the interests of peace. But the conviction now is, that diplomacy has failed; failed, too, in an earnest desire to carry out the doctrine of non-intervention, and the principle of arbitration in the case of national misunderstandings, a principle long and earnestly advocated by the friends of peace. It is recognized that the will of one irresponsible man has overruled every consideration of justice and humanity, and that he will combat with the weapons of fraud and force those who would be the pacificators of nations. Hence the change which within a few weeks has been passing in the minds of the sober, and even selfishly pacific part of the community. However unwilling they were to recognize the fact, men have been compelled to see that the question raised by present events is, Whether or not Europe is to be dominated by a single will, and the shadow of an Asiatic despotism which now overcasts it, be changed into substance and reality.

Public meetings have been held, and are in the course of being holden, in which there are strong expressions of opinion antagonistic to Russia, and by which ministers are urged to a more firm and dignified attitude. These meetings, for the most part, must be taken to express the mind of the more democratic portion of the community, and would be in unison with American sentiment in respect to European despotism. The leaders in these movements would have the gauntlet thrown down by the Czar boldly taken up. Acting upon the advice of his Grand Council, the Sultan has resolved practically to recognize the treaties of his provinces as war. The latest intelligence is that an official declaration was to be issued, and the Czar notified that unless the provinces were evacuated in fifteen days hostilities would commence; but Omer Pacha is instructed not to cross the Danube in prosecution of the war.

AGRICOLA.

FROM OUR REGULAR FRENCH CORRESPONDENT.

X——, Oct. 4, 1853.

To the Editors of the Independent:

GENTLEMEN:—The journey of our Illustrious Cæsar, in the north of his dominions is over, and his Majesty has had a fair opportunity of seeing something of the present disposition of the people towards him. Everywhere he has been coldly, silently received. At Arras, an important regiment has kept a majestic silence, in spite of the vociferations and gesticulations of the officers who tried vainly to call forth their enthusiasm. At Lille, Roubaix, Tarcoing, the reception has been also disheartening; the appearance of the people, gaping in silence, and their heads covered as the travelers passed, so cold, that Madame Bonaparte, frightened, fainted away on entering the Préfect's house. The fact is, that terror—just though inadequate reward of his crimes—follows everywhere the hero of December. We have of it the best evidence in the fact, that wherever he goes a *perfect razzia* is made beforehand of all the men who are known to be opposed to him. They are called upon and invited to leave the place before his majesty arrives—not to return before he has gone away. They must go at least thirty miles' distance. Between Roubaix, Arras, Lille and St Omer, twelve or fifteen hundred individuals were thus compelled to leave their homes, their families, their business, to go, *nolens volens*, on a short journey, out of sight of their beloved and loving sovereign. If, according to the old saying, the silence of people is the lesson of the kings, Bonaparte has just received a long and serious lesson. But he needs something more than a contemptuous silence, and the time may yet come when he may hear the infuriated multitude ask for his guilty head.

A Belgian paper quotes the following fact, which is characteristic. A man from Belgium was spending a few days in France. Being in a *café* with a few of his friends, he read on the walls the notice (quite common in such places now): "People are invited not to talk about politics." "Why," said our Belgian to his friends, "we are freer than that in Belgium!" He said nothing more; for a police officer in disguise was present, who invited him to walk—where?—to the town prison, where our *naif* stranger was left for eight days to meditate upon the blessings of his own country.

Apropos of Belgium, the visit of Bonaparte at the Camp of Helfaut has caused the old rumors of a Belgian invasion to revive. It is said that after the firing of the first cannon in the East, Bonaparte will enter Belgium, not to conquer it—he will say—but to occupy it, and secure some material guaranty that Belgium will fulfill her obligations towards him, viz.:—1st, Put a stop to the liberty of a press which insults him daily; 2d, Expel out of Belgium the numerous refugees which are permanently conspiring against France; 3d, Modify the Constitution so as to prevent Belgium being a focus of the revolutionary principle,—focus, you perceive, borrowing his arguments against Belgium, from the manifesto of the Czar against Turkey. I do not know how far such rumors are to be trusted, but there are a few indications which tend to show that they are not entirely groundless:

First, Bonaparte has sworn solemnly that *he would not* attack Belgium, and you know that he has, thus far, done everything he had *sworn not* to do. Second, The absence of the French ambassador Barrot from the marriage festivals of the Duke of Brabant, looked very much like a rupture. Third, It is beyond doubt that there is in Belgium a number of newspapers, supported and paid by Bonaparte to spread the notion throughout Belgium, that greatness, wealth and happiness would follow the closest alliance of both countries, and that Belgium has no other alternative except throwing herself in the arms of Bonaparte, or becoming, sooner or later, a province, and losing one of her northern neighbors. Fourth, When difficulties of a serious nature arise at home—and it will be so before long,—the public mind of France will need to be diverted by some external enterprise; and Belgium—much coveted Belgium—seems the only country against which a case could be easily made out by France, and whose occupation and conquest could be easily accomplished.

During the present death-stand of French literature, our literary men, unable to exhibit anything else, seem disposed to exhibit at least themselves. The noted Veron, Doctor of Medicine, inventor of patent remedies which have made him rich, director of the journal *la Revue des Deux Mondes*, editor of the newspaper *Constitutionnel, &c. &c.*, conspirer with Bonaparte and one of his staff officers in the crime of December, is preparing his *Memoirs*. Alexander Dumas, our novelist, is publishing his in *La Presse*, and they are, and promise to be, highly curious, sometimes deeply interesting. George Sand—that is to say, Madame la Baronne Dudevant—is preparing for the press the memoirs of her eventful life, which may eventually prove a remarkable confession! M. Villemain, formerly Minister of Public Instruction under Louis Philippe, will tell us also, in the recollections of his life, what part of our present misery is to be attributed to those who, while his colleagues-ministers, contributed so much to unfit us for self-government, opposed liberty, favored ignorance, and flattered into despotic tendencies, to lead him to his ruin,—the king who had corrupted them and bought them. Last of all, but not least indeed, the noble minded, pure-hearted Lamennais, is positively said to be preparing a record of his—not public, but intellectual life, and during the eighteen years of Louis Philippe's reign. His book, which, in fact, is expected to speak only of the position taken in France by the clergy, during our revolution, will be, it is said, of a purely religious and philosophic stamp.

And since I give you some literary news, let me record here, in passing, the just and deserved contempt which a recent—shall I say literary?—production has met. To flatter the Empress, who, through fabulous genealogic trees, is made to descend from the illustrious *Guzman*, the poet of the court, Mery has written a drama, entitled *Guzman the Brave*. The Emperor and Madame attended the first representation at the theater of the Odeon. A perfect storm of hisses welcomed the performance from beginning to end, in spite of the means taken to insure a success. The presence of the august couple (official style) seemed to increase instead of restraining the vigor of the hisses, many of which, I should think, were intended for the Empress.

Again the Eastern Question. Did you ever hear of such an *imbroglio*? Now, the Czar has showed that, in accepting the Vienna Note, he puts upon it a construction of his own, which *the powers*—that is to say, England and France—will not accept. Meanwhile Austria withdraws, and takes, openly, side with Russia; France and England hesitate; Turkey is on fire; stocks go down, lower and lower, on European exchanges; and everybody is anxiously waiting for an end which no one can perceive. Yet there is a smell of powder in the air, and I persist in the opinion I lately expressed: they will come to blows, and if it once begins, it will not stop short of a European conflagration.

Much is said in our continental papers of the meeting of the emperors of Russia and Austria, at Olmuts. The diplomats present at Vienna, have gone there, too, to be near the autocrats, and hold consultations with him. Nothing is said as yet of the result of the interview.

You know that Kossta was accused of having stolen the royal insignia of Hungary. There have been found at last in Hungary itself, and with great demonstrations of joy received by the Emperor, and restored to Buda. It has been said in the papers that the Hungarian people consider as their only lawful sovereign the possessor of these insignia. This is a great mistake. They consider as their king only the one who has been lawfully crowned—*legitimè coronatus*—with St Stephen's crown. The coronation of the kings of Hungary is a *certain mode*, established by law, to which the heads of the House of Austria had to submit, and which was as follows: 1st, The king elect publishes a *diploma inaugurale*, which is discussed and corrected in both houses of the National Assembly, and in which are confirmed all the liberties of the nation; the Magna Charta of Hungary (given by Andrew II. in 1222); the treaties of Vienna and Linz; the right of *election* for the crown; the *integrity* and *independence*, administrative and political, of Hungary. 2d, The king elect takes the oath of fidelity in open air, before the people, to the Constitution and to his diploms. 3d, He is adorned with the crown of St. Stephen, crowned by the Archbishop of Strigonia, and proclaimed *lawful king of Hungary*. These details may prove interesting to some of the friends and admirers of Louis Kossuth,—among whom is sincerely,

FRANC PARLEUR.

Arrival of the Niagara.—The English mails arrived at Halifax on Thursday, at 1 o'clock A.M.; at Boston on Friday, and at New York on Saturday at the same hour. The Sultan has issued a proclamation that if the Russians do not evacuate the provinces in 15 days, he will consider war as declared. The London money market remains the same. The Consols have recovered from a slight decline. Cotton is rather easier. The Paris correspondent of the London *Globe* says: "Notwithstanding all that we hear of preparations for war, the impression here that peace will be preserved, is very general."

The number of offers of aid to the Turkish government, from Poles, Hungarians, &c., is almost incredible. These offers are not confined to the refugees in France; they have come from the United States, from Hungary, Poland and Italy. An officer has received here by the Turkish ambassador are politely and thankfully acknowledged, but no hope has been held out by the parties that their services will be accepted. The Turkish government will probably decline such aid, if regular assistance be given by the French and English governments.

Great Britain.—The Queen had returned to London, and all the ministers were assembled there, but it was not intended to summon Parliament unless events became more threatening.

A cabinet council of five hours' duration was held on Saturday, the 8th, and again on Wednesday, the 12th, but the proceedings had not transpired.

The Peace Conference met in session at Edinburgh—Messrs Cobden, Bright, Sturge, Burritt, and other peace apostles were present.

The Sheffield manufacturers had memorialised the government against war, and in aid of Turkey.

The quarterly meetings of iron masters, at Birmingham, on the 13th, reported the trade healthy—prices were firm, stock low, and the market considerably restricted by Colliers' strike.

The overland mail from India is telegraphed. It says that Commodore Perry's squadron reached Japan on the 8th July, and left again on the 17th. They were well received, but the opening of Japan is postponed till next spring.

A large meeting had been held in London in favor of Turkey—thousands attended.

Formal complaint has been made to the Pope respecting Father Gavazzi in New York.

The duty has been taken off breadstuffs in Tuscany.

The Paris Police have made a search for Kossuth in the house of M. Kif, a Hungarian,—Kossuth, however, was not there.

Louis Napoleon is reported to have stated on the 12th inst., that unless Russia yields, war must be proceeded with.

A letter from Turin says the Piedmontese government had refused to admit M. Rossi, a naturalised American, as consul for the United States, alleging that he is a disciple of Mazzini.

Corn may be imported into the Papal States, duty free, until February next.

The Emperor of Russia has authorised the free importation into any port of Finland of all the materials for equiping ships. This privilege to endure for five years.

Greece.—The Lilliputian State of Greece is arming as well as its neighbors. A royal ordonnance, based on resolutions of the Chamber of Deputies and the Senate, decrees that the army shall receive an addition of 593 men. This will make the whole force under arms amount to 9 630 of the line, the frontier guard and the gendarmerie, and 893 veterans.

Arrival of the Arctic.—The American steamer arrived on Sunday with 220 passengers, and news to Oct. 19. The condition of eastern affairs is not materially changed. The Turkish commander, Omar Pasha, has notified the Russian general, Prince Gortschakoff, that unless the troops are removed from the provinces by the 25th of October, "the state of war would commence." Prince G. replied that he had no orders either to commence hostilities, to make peace, or to remove—meaning, doubtless, that he should await orders from St. Petersburg.

It is said that when the Czar read the Sultan's declaration of war, he fell into a fury, and declared that he retracted every concession he had made, and that nothing remained for him but a war of extermination against the Turks.

This is a sample of the warlike rumors which the press circulates without reliable authority. Another paper says:

"Notwithstanding this, it was considered doubtful if hostilities would commence on the Danube this winter, as neither commander would choose to have such a river in his rear. The Russians are posted in three strong bodies, so that they might attempt to cross the river simultaneously at three points."

Circassia.—On the 27th Sept., Schamyl issued from the mountains with his forces and broke into the Russian district of Dschegutai. Dislokreak, where he made an attack on the fortress of Novyasakatal. Gen. Orbelian marched with three battalions of infantry, six guns and some cavalry to meet the mountaineers, and after hard fighting, which lasted till nightfall, succeeded in driving them back.

Turkey.—The Patriarch of Constantinople died Sept. 28th. His funeral solemnities passed over without any fanatical manifestation. The choice of his successor, Archbishop Anthimos, rests with the Sultan, who will have great importance under existing circumstances.

Australia.—No great alteration had occurred in the general state of business. The quotation for Victoria gold was £3 17s. and for Sydney gold £3 16s. per ounce. The steamship Sir John Harvey arrived at Sydney July 16th, in 116 days from Boston, under canvas. Independence Day was celebrated at Melbourne with great eclat.

The Eastern Question.—The *Times* says the Turkish manifesto is one of the strongest and most unanswerable State papers issued during the present century.

The *Post* says that morally Russia is already defeated, and that she will be so materially. Hostilities on the Danube and shores of the Caspian Sea are inevitable.

The Exchanges.—Gold is 0 48 per cent. dearer in Paris than in London, and 0.65 per cent. dearer in Hamburg than in London.

Japan.—The expedition left Jeddo 17th August, the Commodore having succeeded in obtaining an interview with the Prince of the Empire, had delivered the letter from the President of the United States, as also his own credentials. It was arranged that as the subject matter required the consideration of the Emperor and the Great Officers of State, an answer should be called for next spring.

The Governor of the Japanese province of Uraga, visited the Susquehanna, and was very inquisitive. He seemed to know a great deal about America, and even made inquiries respecting the progress of the Isthmus Railroad. The London *Times'* correspondent surmises that when Commodore Perry returns, he will find forts erected to give him a hostile instead of a friendly reception.

Hornco.—A railroad was in construction by the British Eastern Archipelago Company from their coal mines to the beach. Coal taken on board the U. S. steamer Powhattan at Labuan had been of the best quality.

MISCELLANY.

Lodgings for the Laborers.—By the recent act of Parliament for regulating common lodging houses, the police are directed to see that these houses are kept properly clean, well ventilated, not overcrowded, and that in the first weeks of the months of April and October, in every year, the walls and ceilings are well limewashed.

Strange as it may appear, it is nevertheless true, that the policeman whose appearance at the doors of the London lodging-houses was formerly dreaded, is now hailed by the occupants as "the poor man's friend."

London to be.—With the new sewers, and all the other improvements we are promised, there is no limit to the splendor which may presently be made the most beautiful, as it is already the wealthiest city in the world. The stranger from New Zealand will look not on St. Paul's in ruins, and Westminster Abbey the haunt of bats and owls, but he will see a clear stream, like the river, steamers without smoke, manufactories without dirt, and the unclean spirit banished forever from the metropolis. As for our sanitary condition, we shall have no sewers breathing forth pestilence, but they refuse and filth, which is now so horrible and offensive, is to be turned into gold. Cholera will be a terrible spectre of the past.

Carpet for the President of the United States.—Messrs. Templeton & Co., Mile End, Glasgow, the patentees of the celebrated Axminster fabric, have just completed a gorgeous carpet in this style of manufacture, commissioned for the White House at Washington, the official residence of the President of the United States. This magnificent piece of textile manufacture measures 50 feet long by 40 broad, the portion woven in the loom without seam being 72 feet by 31, and the remainder consisting of a handsome border sewed on. The filling in of the carpet is a rich and crimson shade, and has three tasteful medallions in the center, and rich corner pieces to correspond. The medallions are filled up with bouquets of flowers, designed and executed with exquisite taste. The entire piece weighs nearly a ton, and its value is between £450 and £500. This carpet is the largest of five now nearly completed for the Presidential mansion, the whole of which require to be in Washington early in November.

Diminution of Pauperism.—Some peculiar features are disclosed by an examination of the return just issued by the Poor-law Board on paupers. The decrease on the 1st July last, compared with the same period in the preceding year, was 56,553. The greatest decrease was 9,364, and in the West Riding of York, 6,222. In the county of Middlesex the decrease was 2,507. On the 1st July last there were 35,447 paupers in the receipt of poor law relief. In the list of the ablebodied paupers there was a diminution in the several classes, including a decrease of about 2,000 widows.

Existence of an Arctic Basin.—At the British Association on Monday, Dr. Scoresby delivered some remarks on the subject of the popular theory of an Arctic basin. It was of course impossible to penetrate to the north by water as would be required in order to ascertain whether this theory were founded on fact; but he thought it possible that the Arctic pole might be reached overland. He had himself traveled fourteen months on any living man, as high as 80½°, and his experience led him to suppose that no such basin existed.

The Glengarry Evictions.—These evictions took place on the Knoydart possessions of the Glengarry family. Some 300 persons left peaceably, taking advantage of the opportunity for emigration which was presented to them. About one-fourth of that number (exclusive of several infirm and sick persons, whose forcible removal is thought dangerous) persisted in remaining, had their habitations tumbled down about their ears, and are now living in the shelter of the rocks. All of them, we believe, were much in arrears of rent; and Mrs. Macdonell behaved liberally as respect their proposed transportation.—*Inverness Advertiser.*

Australia.—The intelligence from Melbourne gives hope of the dawn of a new and more natural order of things. The imports into Melbourne have at length so far exceeded the commercial demand that a pair of boots can be had at a price just covering cost, and a cook and housemaid for the respective salaries of £35 and £15 per annum; while, to show the solid growth of the colony in real and material improvements, a common laborer can earn 10s. a day, a plowman 25s. a week with rations, and a carpenter, a blacksmith and a wheelwright, can command 20s. per day, and thanks into the bargain, from employers.

Siliesia.—Rev. Mr. Edward, one of the Free Church missionaries expelled from Austria, has taken up his abode at Breslau, and for some time past his wife has given most gratuitous lessons in the English tongue, knitting and other handiworks, and for rewards presents them with tablets on which texts of Scripture are printed.

Irish Lands.—In three years and nine months over 1,500,000 acres in Ireland have changed hands. 4,200 estates' proprietors have taken the place of something over 1,000 of the former encumbered owners, and of those new proprietors 2,718 are of the class of respectable farmers who purchased up to about £2,000.

Female Industry.—At a dinner at Limerick, a few days since, Mr. Dargan, in reference to female labor, said, "I believe it is a source of more wealth than any other branch of industry practiced in Ireland. When I was in Belfast, the other day, I was astonished to hear that two millions of money came to this country from the labor of females."

Drainage.—Culhorn Loch, county Wigton, has been drained by means of a syphon 880 yards long (exactly half a mile) and seven inches in diameter, consisting of cast iron pipes five-eighths of an inch thick, with spigot and faucet joints, very carefully joined, and made air-tight with lead.—*Wigton Free Press.*

Dwellings of the Poor.—Active inquiry has brought to light a condition of domestic swarming in the habitations of the poor, in all the large towns of the United Kingdom, such as, for the extremities of indecency, and inhabitivity, and moral putrescence, are said to have no parallel in the civilised world. Results of this kind were foreshadowed, with characteristic sagacity, some years ago, by the eloquent pen of that noble philanthropist, Dr. Chalmers.—*Lond. Ch. Times.*

Reduction of Distances.—In consequence of the organisation of fast trains on all the railways, the distances between the capitals of Europe are reduced as follows: From Paris to Berlin via Brussels and Cologne, 42 hours; from London to Berlin, 42 hours; from Berlin to Vienna, 31 hours; from Berlin to St. Petersburgh, 137 hours; from London to Vienna via Paris, Strasburg, Munich and Salzburg, 119 hours. By means of the railroad from Kehl to Danube, the distance from Vienna to Constantinople is now effected in from six to eight days.

Delinquent Clergy.—On Sunday last, says the *Truro Herald*, there was not a single Protestant Episcopal clergyman to perform service in the church of this town, and the congregation, when worn out, had to disperse without hearing prayers. Nearly ten thousand pounds a year is possessed by the bishop and his subordinate sinecurists here.

Bradshaw.—Mr. George Bradshaw, of Manchester of the firm of Bradshaw and Blacklock, proprietors of the celebrated *Railway Guides*, and of other useful and well-known topographical works, was carried off by cholera at Christiania, in Norway, on the 6th inst. He was ill only eight hours.

Loans for Public Works.—From a Parliamentary paper lately issued, it appears that the total of principal and interest paid into the Exchequer on account of loans advanced by the Commissioners for Public Works to the 5th January last was £9,681,196 7s. 11d., of which £6,940 578 4s. 4d. was principal, and £2,740,618 3s. 7d. interest.

Mail Guards.—Twelve of the oldest mail guards in the Post-Office service, some of whom have been upwards of fifty years engaged in active duty, are about to be pensioned by the Postmaster General. For the remainder of their lives they are to receive, as superannuation allowance, the sum of seven shillings and sixpence each, weekly.

An Example.—Mr. Rawson, head master of the school for Royal Naval Shipwright Apprentices, in Portsmouth dock-yard, has been appointed successor of Dr. Woolley, in directing the mathematical studies of the school of mathematics and naval construction. He is entirely a self-taught man, and worked in a coal pit, as a common collier, till he was nearly thirty years of age.

Collection.—The Bishop of Lincoln preached at Arches the other Sunday, in aid of the Church Restoration Fund. The congregation was a fashionable one, but the collection amounted to less than £15. The check is numbered at 710, so that the contributions of the most "fashionable" audience amount, on the average to a fraction below *fourpence* each! So, says the *Stamford Mercury*, fashion and parsimony go together.

Geological.—Prof. Phillips states that in a comparatively modern geological period, every part of Yorkshire below the level of 1 500 feet was covered by the waters of a glacial sea, which left New York 20 days before us in the Lima *Cornercia* says that the knitting of colonising them on government reservations, and are anxious to commence their new mode of life."

Madame Ismaël Bocage, a lady of extraordinary energy and daring, who has made the tour of the world, arrived in San Francisco in the bark Seneca from Batavia. She is the wife of a Frenchman of Bordeaux, having traversed alone Asia Minor, Persia, Tartary, India, and penetrated into the unexplored depths of Malacca, Sumatra, Java, Borneo, and other East India Islands.

The Ohio, with the California mails, and $1,128,000 in gold, via Panama, arrived on Friday afternoon.

From Peru.—Advices from Lima to Oct. 6, take no notice of the disturbance at the Chincha Islands. The principal news is of the wonderful richness of the gold washings on the upper waters of the Amazon. A letter in the Lima *Comercio* says:

"I am unable to give you an idea of the facility with which colossal fortunes can be procured here.

"The richness of this region is undoubted, and a good working man of energy has no difficulty in finding out the wealth with which nature has endowed these lands.

"The gold washings are very abundant, and in order to take out the gold, nothing more is necessary than to wash the sand, one man being able to extract with ease a pound weight of the precious metal daily.

"Very soon this district must be converted into a rich and beautiful settlement. You should not lose your time in the capital, but abandon everything and come here to avail yourself of these its possessions."

From Australia.—By the Ohio, we have news from Australia to Aug. 15, brought by the British steamer Bolivia. At Sidney, trade was dull. A great excitement has arisen in opposition to the new constitution just granted by the British government. The *Empire* newspaper calls upon the people to hold mass meetings against it, and a general committee has been chosen.

A gun escort was attacked by a company of bushrangers, about 14 miles from M'Ivor, the three troopers

NEW YORK SUNDAY-SCHOOL UNION.—Mr. R. G. PARDEE, having been selected as General Agent, is cordially recommended to the favorable notice of Pastors, Superintendents, Teachers, and all other friends of Sunday-schools.

ISAAC FERRIS, Pres. N. Y. S. S. Union.
NATHAN LANE, Secretary.

The congregation of the N. W. Protestant Reformed Dutch Church (Rev. Dr. Hardenbergh, pastor,) will hereafter assemble regularly for public worship, at 10½ o'clock, A. M., and 3½ o'clock, P. M., every Sabbath in the Lecture Room of their new church edifice, situated on the north side of Twenty-third street, between the 6th and 7th Avenues.

BOURDALOUE IN THE COURT OF LOUIS XIV.
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OR,

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NOTICES OF THE PRESS.

"It combines much that is history with the highest charm of romance; the most rigid philosophical critic is with a thorough zest for human character and faithful representation of the spirit and genius of the age to which it relates. We regard the book as a valuable contribution to the cause not merely of general literature, but especially of pulpit eloquence. Its attractions are so various that it can hardly fail to find readers of almost every description."—*Puritan Recorder.*

"A very delightful book. It is full of interest, and equally replete with sound thought and profitable sentiment."—*N. Y. Commercial.*

"This is a volume at once curious, instructive and fascinating. The interviews of Bourdaloue, and Claude, and those of Bossuet, Fenelon and others, are remarkably attractive and original tests of the high standard of pulpit eloquence which they seek to figure in the native, while rhetorical rules are exemplified in a manner altogether new. Its extensive sale in Europe is evidence enough of its extraordinary merit and its peculiarly attractive qualities."—*Ch. Advocate.*

"It is full of life and animation, and conveys a graphic idea of the style of oratory and religion in the Augustan age of French literature."—*N Y Recorder.*

"This book will attract by its novelty, and prove partially engaging to those interested in the style and sequence of an age characterized by the flagrant wickedness of Louis XV. The author has exhibited sincere zeal in weaving into his narrative sketches of the remarkable men who flourished at that period, with original and striking remarks on the subject of preaching."—*Presbyterian.*

"Its historical and biographical portions are valuable; its contents excellent, and its effect pure and benignant: a work which we recommend to all, as possessing rare interest."—*Buffalo Morning Express.*

"A book of rare interest, not only for the singular ability with which it is written, but for the graphic account which it gives of the state of pulpit eloquence during the celebrated era of which it treats. It is perhaps, the best biography extant of the distinguished and eloquent preacher, who, more than all others, most pleased the king; while it also furnishes many interesting particulars in the lives of his professional contemporaries. We commend our readers with warmly commending it."—*Savannah Journal.*

"The author is a minister of the Reformed Church. In the forms of narrative and conversations, he portrays the features and character of that remarkable age, and illustrates the duties and dangers of the pulpit. The work should be read by all who desire to be second by the eloquence of the pulpit."—*Philadelphia Christian Observer.*

"A book which we cordially commend to the private consideration, the interior life and habits of study of such men as Claude, Bossuet, Bourdaloue, Massillon, and Saurin, cannot but be a source of gift to the Christian church and its ministers. It will took full of historical facts of great value, sparkling with gems of thought, polished scholarship, and genuine piety."—*Cincinnati Ch. Adv.*

"This volume presents a phase of French life with which we have never met in any other work. The author is a minister of the Reformed Church, and this work has been received with unexampled popularity, having already gone through three editions in this country. It has attracted to it only the divinity and general literature of the age of Louis XIV: but also the memories of that period, until he is able to reproduce the whole society at the Court of the Grand Monarch."—*Albany Transcript.*

"In form it is descriptive and dramatic, presenting the reader with a narrative interspersed between the lives of the famous preachers and philosophers of the Augustan age of France. The work will be read with interest by all in a liberal profession, but by the clerical portion of the ministry, we cannot afford to be ignorant of the facts and suggestions of this instructive volume."—*N. Y. Ch. Intel.*

"*West India Steamer*—The British steamer Dee, after being thoroughly overhauled, repaired, lengthened and *Americanized* into a clipper, left this port for Bermuda and St. Thomas, and carrying the mails to the West Indies.

Church Debts—Three paragraphs in succession in the *Christian Chronicle* record the liquidation of church debts. The favored churches are Mr Cheney's and Mr Burrows's, Philadelphia, and Mr. Harris's, Passyunk.

Great Mortality.—The packet ship A bert Galatin, arrived from Liverpool, with 755 passengers, lost 30 passengers and 2 of the crew on the passage. The nature of the disease is not stated.

Liberal Donation.—The Boston *Advertiser* understands that Dr George C. Shattuck, of that city has recently given fourteen thousand dollars to Harvard College, for the purpose of placing on a more permanent foundation, the professorship of Morbid Anatomy in that institution.

Central America.—We have advices from Guatemala up to Sept. 23. The government of that State has accepted the joint mediation of San Salvador and Nicaragua, for the settlement of its difficulty with Honduras accordingly, the sort of state of hostility prevailing between the two States will be suspended, if not altogether closed.

The Melbourne *Argus* of 24th May estimates the population of the colony of Victoria at 230 000. At the end of 1851 it was 77 000, at the end of 1852 it had risen to 200,000 and in May 1853, to 230 000, and that there are 60,000 more males than females!

NEW YORK CATTLE MARKET.....Oct 27

For Beeves, at the Washington Drove Yard, corner of Fourth Avenue and Thirty-fourth street, and at Chamberlain's Hudson River Bull's Head, foot of Robinson-street. *For Cows and Calves, Sheep and Lambs*, (and also for beeves), at Brownell's, in Sixth-street, near Third Avenue; and also Chamberlain's.

AT WASHINGTON DROVE YARD—Offered this day, 1567 Beef Cattle; offered during the week, 2199. We subjoin the returns for the week, in detail, together with the section of country whence the supplies came:

By the Erie Railroad,	head,	808
" Hudson Railroad,		308
" Harlem Railroad,		255
From Pennsylvania,		394
" Virginia,		134
" Connecticut,		118
" New York State,		979
" Ohio,		116
" Illinois,		104
By the Erie Railroad—Sheep,		
Hogs,		443
By the Harlem Railroad—Shoats,		
" " Sheep and Lambs,		739
" " Veal Calves,		202
" " Cows and Calves,		14

Business has been quite active during the week, and prices generally are well maintained. The range of the market may be quoted at from 7 to 9½c. per lb. Veal Calves brought from 4 to 6½c. Sheep and Lambs at from $2 50 to $9, the latter for choice. Hogs and Lambs dull.

AT BROWNING'S—(LOWER BULL'S HEAD.)—Offered, 200 Beef Cattle, 70 Cows and Calves, and 7200

Editors' Cable.

MEMOIRS OF THE LIFE OF THE RT. HON. RICHARD BRINSLEY SHERIDAN, by Thomas Moore. In two Volumes. Redfield: 110 Nassau-street. New York. 1853.

In that circle of splendid wits, orators, poets and politicians, which was gathered around the Prince Regent at the close of the last century and the commencement of the present, no one impresses us more with a special human interest in his fortunes and his fate than the subject of these brilliant and celebrated memoirs. The constant abundance and fini-h of his wit, the occasional unusual splendor of his success as a parliamentary speaker, his very dependence on others for suggestion and counsel, his spendthrift habits, the devoted though half-sorrowful love which he early and often inspired in superior persons of either sex, the darkening tragedy of misfortune, bereavement, desertion, death, which succeeded in his later years the gay and sparkling comedy of his middle life—all combine to make our feeling for 'poor Sheridan' more tender, compassionate and regretful, than that which either of his more eminent and more useful contemporaries succeeds in attracting. We tread lightly upon his ashes; and to try to forget that he was selfish, sensual, and in parliament often hypocritical, remembering only that he was gifted and good natured, and that life overwhelmed him with its most tragical reverses.

This Life of him by Moore is already so well known that nothing more than a notice of its republication is needed at our hands, but the glow of early admiration which it kindled in us in college revives in a measure as we turn the new yet familiar pages, and we must add a word concerning it, though suggested rather by this recollection than by any recent reading. In style it is sometimes stiff and showy, yet always careful, thorough and ornate. Not restricted to a simple sketch of Sheridan, it sets his portrait among the great and conspicuous figures of his time; grouping with him Fox, Burke, Pitt and the others. Not content with portraying the exterior progress of political or social life, it is replete with keen and animated commentary, critical, poetical, political and discursive. We gained much knowledge from it when we read it, much mental refreshment and pleasure, and many quickening and fruitful suggestions; if there were any less pleasant influences associated with it, the kindly years have brought forgetfulness of them. We are glad to see and possess this new edition, and are confident that those who possess themselves of it will be amply and many times repaid for the small outlay.

THE STORY OF MONT BLANC. By Albert Smith. 12mo, pp. 208. New York: Putnam. 1853.

This unpretending, but very sparkling and pleasing little volume is one that will interest the general reader, while it will be of special service to any who may be anticipating the pleasure of making the more intimate acquaintance of Mont Blanc. The book is make up of a sketchy history of the successive attempts to reach the summit of that famous mountain, and a more detailed account of the author's successful endeavor in the summer of 1851. Some general observations and statistics are interspersed through the volume which give it additional value. The book is a very readable one; and whoever reads it will have a vivid, not to say a very accurate idea of what it is to scale a peak,—rising to the height of fifteen thousand feet above the level of the sea, whose top and a large part of whose slope are perpetually covered with snow, and where a whisper may at almost any moment bring down the avalanche, to be at once the traveler's winding sheet and grave. The ascent of Mont Blanc is a task that has been accomplished only a few times in the space of more than half a century. The philosophical results attainable by means of the ascent—the thermal, barometrical and other observations—were secured long ago, on the second ascent ever made indeed, by De Saussure; and the only motive to attempt the difficult and hazardous enterprise now, is found in the excitement of the journey, and the hope to gratify the not unnatural ambition to be among the few who have ever succeeded. Mr. Smith was many years meditating the ascent, and was nearly three days in accomplishing it; it cost several hundred dollars; and he spent the immense period of half an hour on the summit.

HEBDOMAS MARIANA.

This is the title of a book of "Devotions for Every Day in the Week, *in honor of the Most Glorious Virgin*, IN ORDER TO OBTAIN THE GRACE OF A HAPPY DEATH, translated from the Latin by a Catholic Priest." I have before me the 4th edition, published in Dublin, 1849.

This book is a manual of idolatry, and a true sample of Popery in the nineteenth century. Let me give some of the addresses here made to Mary, and every one can see that the shasters of the Hindoos are not more idolatrous than this book.

"*O Holy Mary, Merciful Queen of Heaven!* Daughter of God the Father, Mother of God the Son, Spouse of the Holy Spirit, noble Couch of the whole Trinity. Through thee, and for thee, may I be blessed of God! *Queen of Clemency!* Mother of beautiful love! powerful Advocate! grant that I may win by thy eternal benediction: that I may die happily in thy Virginal custody. O Holy Mary, Queen of celestial glory, Virgin of Virgins, Mother of God, and of all who are in purgatory! who dost frequently console them by thy prayers, deliver by thy intercession, I pray thee, *Mary, Mother of our* CREATOR, *Mother of our Redeemer*, if I shall be sent to that prison of burning until I pay the last farthing, may thy mercy descend with me to refresh me in the flames. Then, O Mother, then hasten to assist me; let not thy Son depart until he shall have blessed me, and remitted all my debts, because thou hast requested him. O Holy Mary, Mother of Justice, Seat of Wisdom, Spiritual Vessel, Mystical Rose, Tower of David, House of Gold, Tower of Ivory, Ark of the Covenant, Morning Star, Health of Infirmities, Help of Christians, Queen of Angels, Queen of Patriarchs, Queen of Apostles, Queen of Martyrs, Queen of Virgins, Queen of all Saints, true light which was separated from darkness! O true seventh day which commenced from the morning of original justice, and was never terminated by the evening of any sin. O happy Mary! He who created thee has rested in the tabernacle of thy womb. Pray thy beloved Son, that when my days shall fail, he may receive me into his eternal tabernacles."

The above are only a part of the titles, which are given to Mary, and a mere specimen of the petitions offered to her in this book. The capitals and italics and marks are as in the book. Do not these addresses to Mary imply that the petitioner believes that Mary possesses the divine attribute of *Omnipresence?* Some of the petitioners are in Ireland, some in the United States, some in Australia, and some on every ocean and continent. They all pray in the full belief that Mary, as well as God, is everywhere. Are not Romanists who offer those prayers really idolators? We should feel for them as for idolators. They in effect acknowledge that they are idolators, by blotting out that command which forbids idolatry. Now, are not the souls of Romanists of as much value as the souls of heathen idolators? And have we not reason to conclude that efforts properly made for their conversion, would be as successful as those which are made to convert the Hindoos and the Chinese? The encouraging success which has followed the "American and Foreign Christian Union," in this department of labor, should stimulate the people of God to hope for great things, and to pray, and contribute, and labor for great things. Should not the above-named Society share more largely in the sympathies, and prayers, and contributions of our churches?

When God is bringing idolators right to our doors, yea, into our houses, why shall not our charity begin with them? Have we any reason to suppose that *baptized* idolatry is any less abominable in the sight of God than heathen idolatry? Do not *say* that their case is hopeless. Facts show that it is not. Kind efforts can be the means of saving Roman idolators as readily as other idolators. Read what is doing in Ireland by evangelical Christians. Remember what was the state and condition of the whole world before the time of Luther. If Romanists could be converted in the 16th century, then they may be also in the 19th century. Let us have faith in God and in the power of truth; and let us engage in this business in good earnest, and we shall see as great wonders wrought, in the conversion of Roman Catholics, as were wrought in the sixteenth century. LET USTRY IT.

E. D. K.

PASTORAL REMINISCENCES.—No. II.

Some twenty years since, many New England pastors adopted methods to win souls, which, although not now less Scriptural, are less practiced. Among these was the "neighborhood meeting," usually attended once in two weeks, from October to March. It was on this wise. The pastor successively appointed in the remote districts of his usually extended parish, a meeting, to commence at sunrise, in a school-house, dwelling, or barn, as circumstances indicated. This was for prayer exclusively. Then followed, at about nine o'clock, a meeting for exhortation, singing and prayer. At ten a sermon. The same in the afternoon, to close with an evening prayer meeting. Usually some neighboring minister assisted in these services.

Such an occasion occurred in New Hampshire in the autumn of 1845. The neighborhood was decidedly irreligious, but the morning meeting was notwithstanding marked by "strong crying and tears." A numerous assembly (which convened at a private house) and fixed attention, indicated through the day that "the way of the Lord" was being prepared. Evening came, and with it four large *lower* rooms in the farm-house were filled. Services commenced with that beautiful select hymn—

"Lo, on a narrow neck of land," &c.

Immediately subsequent to this Dr. S. arose and said, "My friends and neighbors, you will be surprised, perhaps shocked, to hear my voice in a religious meeting. You know my irreligious character. But God only knows the extent of my unholy influences. I have made up my mind as a lost sinner to seek for mercy through Christ," &c. After speaking thus a few moments with deep feeling, he added, "My neighbors, I want you to seek the Lord with me; come, let us on *this spot* join ourselves to the Lord in an everlasting covenant." Immediately Mr. A. and B. and C. one after the other arose and surrounded the doctor, to the number of eleven persons, among whom was his wife, with a nursing child in her arms. All were evidently under awakening; all knelt, while the pastor and several others successively supplicated a Throne of mercy. This was a solemn moment. "How sweet and awful was the place, with Christ within the doors!" All of these persons made a profession of their faith in due time, and this was the nucleus around which centered a revival of religion of extraordinary interest and extent. Some few months subsequent to the aforesaid evening, Mrs. S., the doctor's wife, was suddenly seized with the bilious colic, and after several days of suffering died in the triumphs of faith. With almost her last breath she blessed God for that evening's *decision*, and after having committed her husband and children to the great Shepherd of Israel, breathed her life out sweetly upon his bosom.

In that place may now be seen the white gravestone which marks her resting-place; and there may be traced the Christian influence of Dr. S.; and there may be seen family altars not a few, upon which the fire of devotion was lighted for the first time on that memorable evening, and which has not yet ceased to burn. But *how many* crowns will be conferred, and how many wedding garments distributed, and how many seats occupied at the "marriage supper of the Lamb," through the instrumentalities of that meeting, remains to be seen "when God shall make up His jewels."

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not if this or that shall be good, or whether they both alike shall prosper."

Oct. 17, 1853. N. N.

SCENES ABOUT MY PARSONAGE.—No. II.

VALUE OF A CHANCE WORD.

One evening I preached a lecture on the selling all one hath, and going and buying the pearl. I was earnest and very sober myself. Just as I was closing I said, Perhaps there is a sinner here who would like to find Christ. Sell, give away, get rid of everything, that you may find Him, he is so much more valuable than all else in the whole universe. Perhaps to some one the bowing of your head in the seat before you, and there seeking, may determine your finding Him. If you have a serious thought, do so, my friend, while I pray.

The prayer was offered, and the lecture closed The circumstance was forgotten by me as the mere impulse of the moment. But about a week afterwards, I recognized a lady's rap at my study door. I opened the door, and read at a glance what every pastor knows by sight, though he cannot tell you in what it consists;—the desire for religious conversation has brought you here. I asked her to be seated, and said to her, You want to talk with me about your religious feelings. "Yes," she replied. "I did as you directed; and though I could not believe it at first, I think I became a Christian." At first I could recollect no direction I had given her, and asked her to explain herself. Said she, "You asked those of us who had no hope, last week Wednesday evening, to put down our heads, and seek the invaluable pearl; that perhaps we might find it. I did so; and though I had but little feeling of sorrow and distress, yet I feel so much admiration for Christ that I am believing I did find him. I want to know if you think my hope a good one." She appeared sincere; and by being for years a quiet and useful church member, has adorned her profession.

THE OPPOSITION OF A DEPRAVED HEART.

I now located my parsonage on the banks of the Connecticut river, where for a while I pitched the brief stay of the ministerial tent. Mrs. O. was one of the first I attempted to point to the Savior, in personal conversation. She had often been conversed with. She had the Assembly's Catechism, especially the unfortunate phrases of that excellent compendium, all by heart. The doctrines were hers, and a little more. The fatality too often indirectly and unintentionally inculcated by the New England pastor, were the principal ideas she had. She wept, that peculiar sigh too often heard, that had in it feeling of solicitude for salvation, self-will, bolstered by decrees and purposes, and election right or wrong, and determination that God should convert, or she not be converted at all.

One night she was supposed to be dying in a fit; but on inquiry, after my arrival, I found it only the conflict of feeling. Over a year she was declared to be insane, but it was only the obstinacy of her conflict with the Spirit. During that year, saddened by the state of her mind, when I saw her, in vain I asked, Mrs. O., can you create a flower in your garden? "No." But you know how to cause one to grow there? "Yes; I can plant the seed, and it will grow." Are you sure it will grow? "Yes; seed-time and harvest shall not fail while the world stands. The flower-seed may be liable to casualties, but it will grow." So, said I, is the doing what Christ requires; you, I see, have learned my often-repeated simile, Do what Christ demands, and God will do what you cannot of regeneration.

At last Mrs. O. gave birth to a child. Still her religious sense seemed unabated. I said, Mrs. O., let me ask you a plain question. Can you create an infant's soul? "Why do you ask me that?" So so good as to answer me. "Of course not." Can you regenerate your heart? "Of course not." Can you create an infant's limbs and form? "Certainly not." Yet you have one here. How came you by it? Is it not an illustration that should teach you how to become a child of God? Suppose your life and health continued, and you desired another infant in your family, do you think God's work in the matter would hinder you long? Yet these many years you have desired to become a Christian, and are not one. Why not be as rational in the one case as in the other?

The blunt arrow thus directed was the efficient one. She saw how daily God's action and man's repentance might be independent, the one of the other, and yet both be necessary to a result.

Yet I have many friends and acquaintances at this point. They would laugh if I should preach to them that they cannot raise corn and potatoes, cause a tree to grow, or a flower to bud and blossom. But a depraved heart will not let them see that God requires no more difficult a matter in the act of regeneration. Both the flower, tree, and grain of the harvest, and the soul's conversion, are possible and impossible at the same instant. Reader, let no such objection keep you from the Savior's love. Recollect that the more child-like, (in the sense of making, the obtaining peace in the Redeemer,) simple and straight-forward common-sense work, the nearer right you will be.

Pastors and officers, and Christians of influence in the church, I believe that if we made religion more of a business, the greater good we would do. It requires the same promptness of action, the same rules, the same directness of aim, as any secular employment. In the human agency of the matter, the aim to gain a fortune and the aim to gain heaven are not very diverse. Both require nerve, patience, resolution,—a mind and will set on the end, and the unflinching effort. Make the matter, reader, of your personal salvation, a direct and straightforward thing. Christian, make usefulness in the Redeemer's cause a matter of common-sense untiring effort.

For the Independent.

THE DANCE OF THE AUTUMN LEAVES.

BY C. S. PERCIVAL.

Borne by the restless winds along,
Where the sorrowful woodland grieves,
Hither and thither a fitful throng,
Merrily dance the autumn leaves.

Upward they mount to the murky sky,
Downward they plunge to the earth below;
Now in a giddy whirl they fly,
Now in a madcap chase they go.

Thinking gaily their fast advance
Over the graves in thoughtless glee;
And the music to which they dance—
Hark! 'tis a dirge's melody!

Onward merrily still they go
Through the wood and over the wave,
Till they find, in the wintry snow,
Chilly and dark, their lonely grave.

* * *

Borne by the Tempter's power along,
While kind Heaven in pity grieves,
Giddily pass the human throng,
Thoughtlessly as the autumn leaves.

Upward they mount in fancies high,
Downward they plunge in pleasures low;
Now in the passions' whirl they fly,
Now in Ambition's chase they go.

Merrily still their fast advance
Over the graves in thoughtless glee;
And the music to which they dance—
Hark! 'tis a dirge's melody!

Onward—giddily on they go,
Over the earth and over the wave,
Till they find in the depth below,
Chilly and dark, their lonely grave.

VERNON, N. Y., Oct. 20, 1853

From the Christian Intelligencer.

The following paragraph, from the pen of one of our regular correspondents, will bear to be read by every congregation, especially by those that are "at freezing point."

The Church Thermometer.

Well, what is that? Ask any veteran pastor who has weathered the storms and rejoiced in the sunshines of a long ministerial life, and he will tell you that it is the social *prayer-meeting*. The true thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy-seat. A cold prayer-meeting makes a cold church. It is at once the cause and the effect of spiritual declension.

If the place of prayer is well-nigh deserted; if the few who are present bodily seem absent in spirit; if the prayers offered are languid, formal, meaningless, without point and without unction, then the pastor has abundant cause for heartheaviness and tears. Sermons preached to such a people are like discourses delivered in one of the ruined temples of Luxor, with the shrivelled dead embalmed around him, and grim heads of stone looking down from every capital. His hands hang down, and his spirit faints.

And as a church has no surer symptom of decay than a decaying prayer-meeting, so nothing feels that ground on a revival so palpably as the place of prayer. A revival *begins there* pre-eminently. The deserted seats are filled. Those who "*could not* leave their business," now find but little difficulty in closing the doors of their shops or their counting rooms. The absent *Thomases* are once more with the deserted flock of disciples, and wonder to find their Savior there too, speaking, "Peace be unto you!" Those who seldom prayed can now pour out their souls in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent. The timid have grown bold. The sluggish are "mounting up with wings as eagles." A latent power is developed in the church, which astounds both pastor and people.

The prayer-meeting, too, becomes a place for communion with each other, as well as for communion with God. Old differences are forgotten; old wounds are healed. Church members will grasp each other's hands, and inquire about their neighbors' spiritual health with more eagerness than they manifest in asking about a sick friend. They will linger together about the door, and talkover such a thing of the mercies of God to their souls, and they will be loth to go away. They are one in heart; the church is a *living unity*.

The experienced mariner constantly "consults the glass." Brethren! if we are wise, we too will keep a look-out upon the thermometer of the church. A prayer-meeting "below freezing point" is a fatal indication.

T. L. C.

Fast Asleep!

In a certain town, not far from us, there lives, or rather there *vegetates*, a most noteworthy man. We seldom pass through the town without seeing him loitering about the railway station. If we go by on the steamer, he is generally leaning against a post of the wharf, and looking out of his idle, dreamy countenance as if he wondered why people should take the trouble to travel so busily, while he had nothing to do but sit still, and save the dollars his old father left to him. He belongs to the race of the timekillers, and is committing a slow suicide "by inches." Occasionally, as we see him dozing over a newspaper on his shady piazza, we feel like shouting in his ear the sea-captain's trumpet-call to Jonah, "What meanest thou, O sleeper?"

Unless we are sadly mistaken, this man has his counterparts in nearly every church. They are the drones of the Christian hive, with hardly life enough even to *buzz*. They do not *live*, in the grandeur of that word as it is applied to such an epic of glory as the career of a Luther or a Wilberforce; they only exist. They lounge at the station-houses and beside the stream of active benevolence, and let human plans go forward, and God's providential purposes move along, and yet never embark themselves in a single scheme to glorify Him whose love to the perishing humanity! What is more trying to a pastor of open eye and active spirit than to have the avenues of duty in his church blocked up by such masses of spiritual inertia? What is more provoking than to go to a nominal Christian with a plan of charity, and find his eyes so drowsy that he cannot scan it over; his ears so heavy that one might as well exhort a mummy into activity? And within this slumbering form of professed godliness is a voice that *might* speak out for God and truth; and a heart that might break forth in prayer; and to it belongs a purse that might yield up its "shekels of silver" to the Lord's service. In looking at the idle, listless piety which in times of need and of peril "goes down into the sides of the ship" to sleep like Jonah of old, we often wish for a Gabriel's peal to ring in such heavy ears, "What meanest thou, O sleeper?" Want is on every side; woes are on every hand. More than half the world is spiritually famished. Five hundred millions of immortal men have never seen a Bible, or heard of a Savior. Intemperance is dragging its tens of thousands to death. Oppression clanks its fetters in every clime. Heathenism is found in the alleys of our cities, and under the shadows of marble churches; and every hour beholds hundreds of souls bursting into eternity to meet their doom!

How can a Christian sleep in such an age as ours? when life grows grander every year by the increasing knowledge, and extended facilities for achieving great results for God and humanity? when so many harvest-fields of labor invite the sturdy arm and glowing heart? when the walls of a world's sorrow rise on every gale? To lie like a rotting weed along the shore at such a period of earth's history is a fearful crime. Truly is it "a sin against Heaven to have no pulse that beats in the palpitations of an age that trembles with the footsteps of an advancing God."—*Chris. Intel.*

BIBLE JUBILEE HYMN.

BY REV. CANON STOWELL, 1853.

TUNE—"*God save the Queen.*"

Lord of all power and might,
Father of love and light,
Speed on Thy Word:
Oh, bid the Gospel sound,
All the wide world around,
Wherever man is found—
God speed His Word!

On this high Jubilee,
Thine let the glory be—
Hallelujah!
Thine was the mighty plan,
From Heav'n the work began;
Away with praise of man,
Glory to God!

Lo! what unbattled foes,
Stern in their hate, oppose
God's Holy Word:
One, for His truth we stand,
Strong in his own right hand,
Firm as a martyr-band;
God shield His Word.

Onward shall be our course,
Despite of fraud or force;
God is before;
His word shall shortly run
Free as the noon-day sun;
His purpose must be done:—
God bless His Word!

CHILDREN'S DEPARTMENT.

FOR BOYS.

I know a little boy whose name was James. What his other name was is of no consequence to my story, so you may imagine it anything you please. One day James lighted a round stick and put the end of it in his mouth, and went strutting about, doubtless feeling very proud and manly. Presently he ran to his mother and asked her for a "real cigar." He had seen men smoking them and thought they must be very good; so his mother gave him a real cigar, and he lighted that and thought he had never felt so great in his life.

He drew the first puff and it choked him and made him cough, and he had to stop until he could recover breath. Then he thought he would be wiser next time, and he went to work more cautiously, sure that now he knew all about it. So he smoked much more slowly and quietly, and presently he concluded to sit down. And then he stopped and took the cigar between two fingers as he had seen men do, and thought he would wait a moment.

But how strangely he began to feel; his head was dizzy, his eyes swam, a cold sweat stared all over him, and he had a most uncomfortable feeling at his stomach. His mother had been watching him, though he did not know it, and now she came to him. She picked up the cigar which he had dropped, and told him it would be better for him to lie down—and I assure you he was very willing to do so. Then he had all sorts of strange feelings and even began to wonder if he should feel any worse if he were going to die. Presently he fell asleep, and when he waked after a long time, he was glad to find himself better, but by no means well yet.

His mother then explained to him that this was the effect of tobacco; that people almost always suffered in the same way when they began to use it, but were willing to persevere and bear all the suffering for the sake of forming a bad habit, and making themselves slave to it. She offered him his cigar again, but he thanked her and said he did not think it agreed with him—indeed it was not half as nice as he had expected.

As James was still willing to be quiet, his mother told him something about the tobacco plant and the pleasant way of making cigars and preparing it for chewing,—and I assure you the account did not increase his desire to make a second trial just then. I have not time now for the whole history, but there are books from which you may learn it—or possibly you may find it in next week's *Independent*, if the Editor is willing to have it printed.

Faith.

Take heed of all such reasonings, suggestions and principles, as tend to beget a despondency and fainting of spirit; but lift up the hands which hang down, and the feeble knees. If thou canst believe, all things are possible to him that believeth." Let faith say unto any mountain of difficulty, "Be thou removed," and it shall be done. "Where art thou, O great mountain? before" this blessed grace, and in the exercise of it, "thou shalt become a plain."

Thy self-will and lusts are therefore strong, because thy faith is weak, and thou, in thatregard, makest but a faint resistance; if thou wert strong in the Lord, and in the power of his might, if thou didst "resist, steadfast in he faith," thou wouldst see thine adversarieslly before thee.

Glorious things are spoken of thee, O fa-h. Who can recount the mighty acts and great achievements of those holy souls, who have strongly confided in the gracious power of God and of Christ Jesus for the subduing of sin, as well as in God's mercy and Christ's merits by the pardon of it? These, "through faith," have I may borrow those expressions of St. Paul, "have subdued kingdoms," even the kingdoms of divers lust and pleasures, and the kingdoms of the prince of this world, to which they were once subject. . . . Now there are many great and precious promises scattered through the Scriptures, which are of sovereign force and virtue for the encouragement of the weak in hope in God, for the strengthening of us against his and our enemies; but there is abundantly enough in that one passage: "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" That could our Savior have spoken more for our encouragement in a dependence on God for grace and spiritual strength and in a quiet, unsolicitous expectation of assistance from him? For this promise conceived not only those disciples that heard Christ preach from the mount, but all his disciples and followers, and all that believe on him to the end of the world. For it is said, "to them that ask him," without any limitation to a certain age or people, language or nation.

"Accomplish, Lord, thy sovereign till;
Thy wiser purposes fulfill;
Mine own I do resign.
Into thy hands my soul commend
On thee for life or death depend:
Thy will be done, not mine!"

[*Ch. of Eng. Mag.*

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